

CONFIDENTIAL.]

[No. 34 of 1907.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 24th August 1907.

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I.—FOREIGN POLITICS.

REFERRING to the Immigration Bill passed by the Transvaal Government, *The Indians in the Transvaal.* the *Daily Hitavadi* [Calcutta] of the 16th August observes that considering the attitude of the Colonial Under-Secretary, it seems clear that the Imperial Government has no power to interfere with the acts of the Colonists and that it will not do so. All that it does therefore is only for making a show of justice, with a view to delude the Indian people and to maintain its prestige in their eye. But such empty professions of justice are not new to the Indians, and are therefore useless.

2. The *Namai Moqoddos Hablul Matin* [Calcutta] of the 19th August considers it unwise on the part of Persia to take any loan from the foreigners. It considers the Persian Politics. loan to be simply ruinous and calls Amine Pascha and Arfanuddoula to be its authors. The paper would have the term of the loan and the injurious effect thereof being made a subject of discourse by the people, so that they may be roused to the sense of the disaster it means to the State and prevent the courtiers from deceiving the nation again by entering into such transactions. Ever since the introduction of the custom of borrowing and lending no nation, says the paper, is known to have committed itself to such a pecuniary engagement during any period of the world's history. The paper does not exonerate the ministers and the consuls from the blame which this transaction attaches to their character and observes that it is no defence on their part to say that it is the king that does all and that they have only to minister to his wishes. It is their duty, contends the journal, to point out the mistake of the king and to keep him away from doing things such as do not mean well by the State. Never would have the late Emperor taken a loan from the foreigners had not these officers drained the royal treasury of its contents and advised him to accept the terms of the loan to their own advantage. The paper challenges refutation of its arguments.

DAILY HITAVADI,
August 16th, 1907.

NAMAI MOQODDOS
HABLUL MATIN.
August 19th, 1907.

II.—HOME ADMINISTRATION.

(a) Police.

3. The *Sandhya* [Calcutta] of the 15th August in an article headed *Insinuations against the police.* "Service is worth Rs. 50, but you will get only five rupees" says that one Bidhu Bhusan who appeared as a prosecution witness in the *Yugantar* case was promised Rs. 50, but got only Rs. 5 as his reward—such is the rumour in the town. Bidhu Bhusan is a *dagi*; he ran after the detective police for the sake of Rs. 50. Again, some one is said to be after the street vendors of newspapers trying to find out their secrets. Printers and compositors also are, it is said, being put to trouble, and one printer is said to have been stabbed with a knife for refusing to give information.

SANDHYA
August 15th, 1907.

4. The *Prasun* [Katwa] of the 16th August writes:—

The Chaukidari tax. Of all taxes, the chaukidari tax is the most oppressive. Even the poorest of people are not exempted from it. And the more oppressive it grows, the less is it opposed. It has not even been discussed either in the Congress or in the Provincial Conferences. We therefore appeal to the Viceroy for redress of this grievance of the people. His Excellency is the person to whom their welfare has been entrusted by Providence. Government made a mistake when it gave up to the Zemindars the whole of the chaukidari *chakran* land, instead of only half of it. But even this would have done no great harm, if half of the land settled with the Zemindars had been settled at a fair rent. As it is, the land has been settled with the Zemindars at a nominal rate by some self-seeking lower-grade officers, the consequence of which is, the rent realised from the Zemindars does not defray the whole of the expense, and the people have therefore to bear a grievous burden.

PRASUN,
August 16th, 1907.

BHARAT MITRA,
August 17th, 1907.

5. What stage the British administration of India has now arrived at can be realized, says the *Bharat Mitra* [Calcutta] affair at Barisal. of the 17th August, from the following event:—

On the 7th instant armed Gurkha soldiers were patrolling every street and lane of Barisal. A Pathan soldier catching the sound of a coolie's song proceeding from the local Hitaishi press building, rushed into it and beat him outright. This, says the paper, is as much as to say that none can even sing in his house under the British rule in India.

HINDI BANGAVASI,
August 19th, 1907.

6. Referring to the mysterious death of Sochindra Kumar Bose, the *Hindi Bangavasi*, [Calcutta] of the 19th August writes:—

The Mysterious death of the late Babu Sochindra Kumar Bose. As the Government believes that the death was accidental and exonerates the police from any blame which may have attached to them, we would like to make a clean breast of the whole thing and to say that it was a case of wilful murder. If in view of the matter disclosed Government may change its view, it is its duty to employ a shrewd spy to trace the culprit and if, on the other hand, it is fully convinced that the death was due to an accident, it should then refute our arguments to the country.

Otherwise, the people will not admit the Government declaration as being true. Of course, we would submit to the Government's decision, after it has refuted our assertions, but not till then.

Chief Secretary Mr. Gait pronounces the event to be accidental. But the emissary employed by us in this connection declares that he had heard Mr. Plowden, Deputy Inspector-General of Police, Crime and Railway say that he doubted if the case was one of homicide. Again, Mr. Cornish the Chief Police Officer of Bengal Nagpur Railway is said to have spoken to the same effect at Cuttack, in presence of the above emissary. Moreover, the Native Police Officer who enquired into the matter stated as follows before the Magistrate to whom the case was sent for trial. "If I consider the death to be accidental, I do not find my doubt fully removed," and this information has been secured through two of our reliable emissaries from the Police Office. Now, who dares challenge the truth of the above statements?

SANDHYA.
August 20th, 1907.

7. The *andhya* [Calcutta] of the 20th August has an article headed "Gavachandra's stupidity." "Gavachandra's stupidity," in which the following occurs:—

The police arrested the Manager of the *Bande Mataram*, because according to them he helped in the publication of sedition, as he was in charge of the account books. They might as well arrest the bearer who prepares tea for the editor; and also the street vendors of newspapers who sell the paper. The dog also enters into the editor's room and wags his tail; let therefore the dog be hanged. The warrant against the Manager shows the Havachandra Kazi and Gavachandra Police. Now if the papers were suppressed, the stir on the surface would be stopped. In that case a booming of thunder like that of the Barisal guns would be heard which might upset the *feringhi* completely.

(b) Working of the Courts.

SANJIVANI,
August 15th, 1907.

8. In referring to the circumstances attending the prosecution of Dr. Tara Nath Ball of Mymensingh, the *Sanjivani* (Calcutta) of the 15th August writes that if

The case of Dr. Ball of Mymen. Singh. Kali Nath Mukerjee was abused by Dr. Ball himself could have instituted a case; but it was not necessary for him to do so, for on the report of the Sub-Inspector of Police, Mr. Garlick on behalf of Government lodged a complaint.

The paper continues:—

Fie! Fie! Fie! how long more will you be making an exhibition of yourself! Your conduct is making you objects of disgust and ridicule. It is being reported over the whole country that Magistrates have taken to canvassing for English goods. And the more the efforts of the Magistrates in this direction are gaining in vigour the more are the people of the country giving up *belati* things in disgust. Your efforts will not be successful in making *belati* things sell again in this country. The only effect your efforts are producing is that people are unable further to regard you with respect.

9. Referring to Babu Taranath Bal's case at Mymensingh the *Sandhya* [Calcutta] of the 17th August writes :—

Babu Taranath Bal's case.

SANDHYA,
August 17th, 1907.

That *feringhi* Kazi of Mymensingh, Garlick, smelling as sweet as garlic and proficient only in *goondaism*, called upon Babu Taranath to shew cause why he should not be bound down to keep the peace for the alleged offence of abusing an agent of Messrs. Harman & Co. If the man had been really abused, he might bring a case against Taranath Babu. But that was not to be. At once a breach of the peace was apprehended! Really, it is nothing like a breach of the peace that is feared. The *sumundis* (a contemptuous term meaning wife's brothers) are afraid lest they should have their backbone broken. They are all cousins, the officials and the *durji* (tailor) Harman; otherwise how could that wretched fellow try to stop *swadeshi* by treating a respectable man like Babu Taranath as a *badmash*? When the two cousin-brothers are planning how one should plunder while the other wielded the *lathi*, will the legal luminaries tell us what ought to be the best means of redress? Will you now carry your cases through all the three Courts? Your Sarada Mitra is about to be driven away. It is for this that we ask, what should be done?

10. In announcing the judgment of the High Court in the Comilla shooting case, the *Sandhya* [Calcutta] of the 15th

The Comilla shooting case and the High Court.

SANDHYA,
August 15th, 1907.

August suggests that in order that the maxim that Judges may change, but Judges' orders may not, may not be violated in the present case, either Mr. Justice Mitra or Mr. Cumming, the murderous Judge of Comilla, should be hanged. So will the *Feringhi's* greatness be proclaimed.

11. Referring to the judgment of the High Court in the Comilla shooting case, the *Sandhya* [Calcutta] of the 16th August

The High Court and the Comilla case.

SANDHYA,
August 16th, 1907.

writes :— Rejoice that Nibaran is spared an unnatural death, but do not lose yourselves in exultation at the glory of the *feringhi's* justice. You have seen now how justice was administered in this case at difference stages. As an *ola* (a sugar ball) is the product of the last stage in the preparation of sugar, and as by passing this *ola* through a further stage of boiling, the sweetest thing on earth turns bitter and poisonous, so it has been in this case. So we have nothing to rejoice at, though we have to applaud and eulogise Mr. Justice Mitra for the manliness he has shown. Herein only have we something to be happy for. The make-believe nature of the *feringhi's* justice is not unknown to anybody who has eyes and ears, so the people of the country are not going to be deluded by this sham bait.

12. Referring to the Comilla shooting case, the *Sandhya* [Calcutta] of the 17th August has the following :—

The Comilla shooting case.

SANDHYA,
August 17th, 1907.

It does not seem possible that Judge Cumming did not know that the prisoner Nibaran was entitled to the benefit of doubt, and hence to an acquittal. There was a conspiracy that the Hindus must be put down, and hence the capital sentence and the sentence of transportation were passed. The Sessions Judge's hatred of the Hindus, as shewn by the refusal to accept their evidence, shows that he was a party to the conspiracy. The Divisional Commissioner, the Magistrate and the District Superintendent of Police were all in the conspiracy. But the tables were turned upon the *feringhis*, and the *swadeshi* cause triumphed.

13. The *Navasakti* [Calcutta] of the 16th August writes that everybody

The Comilla case and the High Court.

NAVASAKTI,
August 16th, 1907.

is extolling the two learned and impartial Judges of the High Court, who by acquitting Nibaran Dwarka and Mangal Singh have vindicated justice in the highest tribunal in Bengal. Messrs. Mitra and Fletcher have by their decision acquitted innocent men on the one hand, and saved the reputation of the High Court on the other. Considering the strange way in which the Judge of Camilla decided this case, considering the strange way he interpreted the law, and considering the kind of evidence on which he was about to deprive a man of this life, if the sentences he had passed had not been quashed, people would have begun to think that the cup of the sins of the ruling power of this land was full. Providence has not yet become wholly adversely disposed

towards the *feringhi*. That is why even now the innocent get released and the guilty are punished by the *feringhi's* Courts.

So long our mouths were shut. The case was under trial and we had no right to say anything about it. But it is the High Court which has brought about a public exposure of the scandals in connexion with it. It can now be said without any hesitation that there was a conspiracy underlying the serious charges which were brought against Nibaran and the others.

It is difficult to say who hatched this conspiracy. There is no probability of its details ever being sifted out. Makbul and Karim it was who were the most important witnesses against Nibaran, Dworka and Mangal; but was it they who matured the conspiracy? Have they in them intelligence enough for that? It is not possible to get an answer to this query. One day perhaps the secret story of it all will come out, and it does not seem possible that before that our curiosity in regard to this matter will be gratified.

It seems as if the High Court has let the District Judge of Comilla off very easily. Was not Mr. Cumming at Comilla when the Nawab of Dacca visited that place? We think he was. Our idea is that at the time Saiyid Ali lost his life, he was drinking tea with the Nawab at the Club House. We heard at the time a report that the wife of an English Judge on being informed of this mishap fainted even on the club premises. If it be true that Mr. Cumming was at Comilla at the time, his perversion of justice becomes worse by a hundred-fold; for in that case he as in a manner acquainted with everything that had happened. How knowing all, could he decide this case in this strange way?

'NAVASKTI,
August 17th, 1907.

The High Court and the Comilla case,

14. The *Navaskti* [Calcutta] of the 17th August writes that even those who have ceased to have any faith in the sense of right of the English and in their administration of justice have rejoiced exceedingly in the judgment of the High Court in the Comilla shooting case. And the significance of this is being missed by many.

We have resolved not to look to the English again for any kind of rights or liberties. We have realised quite well that the good-will of the English will be cause for serious harm to us and that their enmity, under existing conditions, will be cause for our well-being in every sense. Wherefore we do not desire either happiness, peace, ease, progress or any thing under English control. Such being the case why should we be glad that Nibaran Rai and the others have been acquitted of a charge of murder by the Judges of an English Court? It is to be feared that the significance of it is not being realised by many.

We do not want anything from the English and shall not ask for anything from them. If they give anything unasked, we shall, out of regard to the well-being of our country, return even that. This is our policy; and under ordinary circumstances it is a good policy which should be acted up to in all matters political. But every rule has exceptions. And shall only this rule of ours be without exceptions?

We shall ask for nothing from the English or accept anything from them. What is good for the English we shall give up as bad for us—what does all this signify? What is the reason for this kind of attitude? The reason is that these things will add to the fascination exercised by the English; and diminish our sense of reliance on our own strength.

And if that be so why should we not exult when owing to any action of any department of the English Government instead of there being any risk of our strength being impaired, it is the strength of the English that stands a complete chance of being impaired thereby?

If we had thought that the judgment of the High Court in the Comilla case would have the effect of adding by so much as a jot to the popular respect for or faith in the *feringhi's* justice, even the thought that the unjust sentences passed on Nibaran and the others had been remitted would not bring us unalloyed happiness. It is not the justice, but the injustice of the English that is being brought luridly before people's eyes by the judgment of the High Court. Therefore it is that we are so exultant at the acquittal of Nibaran and the others.

There is an inwardness about the Comilla case, which must be grasped before we can understand what good the judgment of the High Court has done us.

It is not that in this case only Nibaran Rai, Mangul Singh or Dwarka Babu were the defendants. Viewing the case at its roots, so to speak, the English officials were ranged on one side and the entire body of men devoted to the service of the country on the other. It was, if the truth about it is to be told a case of the ruling power *versus* the popular power. It was not merely a case fought out in the courts : all the elements of a particular battle in the *swadeshi* campaign were hidden in it. Those who enter on a war get pleased at anything which detracts from their enemies' might or influence as adding to their own chances of victory. The officials of Comilla put forth enormous efforts to get these three men as representatives of the local *swadeshi*—*swaraj* party ground under the machinery of the judicial administration. The instrument through the application of which they have sought to destroy this *swadeshi* force we have no control of. But they have been defeated with their own weapons. Why should not even this be a matter of rejoicing ?

The Comilla case has shown that the English officials are even capable of assisting directly or indirectly in a conspiracy to destroy the life of an innocent subject. It has shown that false cases are got up not only by the subordinate officers of the police, but that even high officials are capable of assisting materially in these wicked deeds indirectly, if not directly. It has shown that these men shrink not even from destroying the life of an innocent man by keeping back the truth. And that even by going so far they have not succeeded in destroying the strength of the *swadeshi*—is this matter for small joy and exultation ? We are exultant in witnessing in this incident the triumph of *swadeshi* and the defeat of the political authority pitted against it. Now our strength will increase and not diminish. And that is why we read triumph for *swadeshi* and defeat for the English in the order of acquittal which Nibaran Rai and the others have got even from the courts of the English themselves.

15. The *Navasakti* [Calcutta] of the 18th August writes:—

NAVASAKTI.
August 18th, 1907.

"Prestige and the law of the Feringhi." We do not exactly understand whether we should rejoice or grieve at the decisions of the High Court in the Bloomfield murder case, the *Yugantar* Press case, the Comilla shooting case and the Khulna sedition case. There is much to rejoice at in these decisions. In the first place, the fearlessness, the strictest impartiality, the regard for law and justice with which Mr. Justice Mitra has tried these *Swadeshi* cases even in these days will certainly increase the respect of the people for Bengali character. Considering the situation in the country, it seems to be really a wonder that the people are getting such impartial administration of justice in any part of it. By saving the accused in the Bloomfield murder case from the gallows, Mr. Justice Mitra has given a thrust as it were into a nest of hornets, as is being shown every morning by the writings in the *Englishman*, the mouth-piece of the *Feringhi* community. But it is extremely natural for the *Feringhi* community to feel alarmed at the result. The *Feringhis* are now going from village to village trying to facilitate the work of draining the wealth of the country. As they have monopolised the administrative power, so now they aim at monopolising the agricultural resources of the country by laying out capital in agricultural and commercial projects. If at such a moment their prestige should be lost, if the people in general should come to realise that the *Feringhis* have no right to lord it over them, if the cow-herds and cultivators be convinced that they too are fully entitled to maintain and establish their rights and interests as against the *Feringhi*, that they would not receive any serious punishment from the law courts if in self-defence they should employ force when the *Feringhis* assault them and endanger their lives and property,—then the *Feringhis* must encounter very serious difficulty in attempting to ride rough-shod over the heads of the people as they are doing now. If the *Feringhi*'s prestige be thus lost, then his trade and business also will be in serious jeopardy. To safeguard his business concerns his prestige must be maintained. It will not therefore do if the laws are to operate on the *Feringhi* in the same manner as on the natives. Whatever the *Feringhi* may do,—even if it be necessary

sometimes to punish him only for the sake of appearance, it is of the last importance to see that the natives do not raise their hands against him. Law cannot be enacted to make such an arrangement in all cases. A law providing light punishment for the *Feringhi* if he should beat the natives and severe punishment for the natives if they should beat a *Feringhi* is impossible to be made; for if anybody made such a law he would forfeit his claim to be called civilised. It is therefore necessary to do the thing very confidentially with the help of the courts. If has so long been done by the *Feringhi's* Court same how or other either knowingly or unknowingly. The *Feringhi*'s has so long managed to rupture the spleens of the natives and native spleens also have got ruptured by slight blows of the *Feringhi*. In cases where there has been no rupture of spleens, the insanity of the murderer has been established. Nobody can say that an Englishman was ever hanged for murdering a Hindu or a Muhammadan. But on the other hand whenever a native raised his hand against an Englishman severe punishment followed; and wherever an Englishman was murdered the whole machinery of the law was employed and the officials from the Lieutenant-Governor down to the Police Magistrate grew impatient, to hang some one, whoever that one might be.

If is no wonder that this should be so. The helplessness of the English in this country demands that any act of lawlessness on the part of the natives should be sternly repressed. If Englishman were obliged to live in India just as natives do, where would then be the advantage of their being members of the dominant race? An example should therefore be made of any native who may put a *Feringhi* to death, no matter under what circumstances. Justice may not be done in all such cases. But where is the necessity of justice? Justice must be shorn of its claims whenever the prestige of the English is at stake.

The *Feringhis* think that in the Bloomfield case the lesser claims of justice should have been allowed to be sacrificed by the judge for the sake of a higher principle. The lives of three Beharees are nothing compared with the prestige of the English. Here was an Englishman done to death by a number of men, but not a single man was hanged? How can the English then remain in India and carry on their business and trade in such a helpless condition?

Those who are servants of the English, specially those who hold high appointments under them have a common interest with the English in such cases. When such a difficult problem arises, these high officers often consult their own interests and disregard the claims of justice. But Mr. Justice Mitra did no such thing. He, as well as we Bengalis, may well be not a little proud of this fact.

16. The *Bangavasi* [Calcutta] of the 17th August writes:—

The Anglo-Indian papers have become so much displeased with the High Court's judgment in the Bloomfield case that they cannot help betray-

ing their wickedness. The culprits in this case had cause of provocation and according to the finding of the High Court, they had no intention of killing Mr. Bloomfield. So their sentences were reduced. But it was on no principle of humanity nor in accordance with any code of law that the court sentenced the Europeans convicted in the Delhi sweeper case and the Baranagar Jute Mill murder case to pay a fine of a paltry sum. It has been said that Mr. Bloomfield was brutally assaulted, but Dr. Suresh Chandra, the victim in the Barrackpur murder case, had his ribs broken by a kick from a European's boot. The *Statesman* and the *Englishman* are afraid of evil consequences resulting from this judgment of the High Court. They speak of European lives in the Mafassil as being insecure, although cases frequently happen in which the liver of native punkha coolies is ruptured by Europeans. No European head has as yet cracked under native sticks; on the contrary lives of natives had been taken. It is impudence on the part of the Anglo-Indians to betray such wicked jealousy of the Indian people. It ought to be borne in mind that a death blow has the same effect upon Europeans that it has upon natives.

17. Referring to the adverse criticism of the local Anglo-Indian

Anglo-Indian papers and the journals on the judgment lately delivered by the High Court. Calcutta High Court in Bloomfield's case, the *Bharat Mitra* [Calcutta] of the 17th August remarks

BANGAVASI,
August 17th, 1907.

BHARAT MITRA,
August 17th, 1907.

that the report of the terrible punishment originally inflicted by the Sessions Court of Muzaffarpur on the accused in the above case had sent a shudder into the Indian's frame, but, notwithstanding, the Anglo-Indian papers took no notice of it. In fact, the English-owned papers are just and sympathetic when they have to deal with the matter relating to the natives alone, inasmuch as they were loud in their condemnation of Mr. Justice Stephen's judgment inflicting severe punishment upon the native offenders for petty offences. But when the question at issue affects the Europeans as against the natives, they assume quite a different attitude. They keep mute, as if they had been touched by a snake. In other countries the press is considered to be the protector of public interests. It is its duty to protest against any injustice done to the people. But the Anglo-Indian papers in India lose sight of their duty in the matter in which a European and a native are the parties.

The paper concludes that Justices Mitra and Fletcher have done full justice in the case, though the punishment awarded is a little too severe.

18. Referring to the same the *Hitvarta* [Calcutta] of the 18th August Anglo-Indian papers and the remarks that when a European is guilty of the offence such as was committed by the accused in the above case he is either let off, or punished with fine only and asks whether the Europeans do not kill the natives, on an opportunity presenting itself, under the conviction that they would be slightly punished should they do so, and whether the *Statesman* is lost to the sense of justice when it takes to discussing such points. It appears that the *Englishman* has made a disciple of the *Statesman*.

19. The *Daily Hitavadi* (Calcutta) of the 20th August writes:—

We had no intention to notice the High Court's judgment in the Bloomfield murder case. But we are obliged to do so because of the manner in which the Anglo-Indian newspapers have attacked the two trying judges and found fault with their judgment; and also because of the exaggerated way in which they dwell on the insecurity of European lives in the Mofassil. The deceased Bloomfield had some misunderstanding with his tenants, which is a circumstance occasionally happening among the zemindars in relation to their tenants. In the present case there was a scuffle and Bloomfield was so severely thrashed that he met with his death. The Anglo-Indians have raised a hue and cry against the judgment of the High Court, saying that such judgment in such cases is only likely to make the rude rustics bold enough to lay hands upon the Europeans in the Mafassil. Some even go so far as to say that Mr. Justice Mitter should be removed from the Criminal Bench. But Mr. Justice Mitter was not wrong in finding that Bloomfield's assailants had no intention to kill him, but that they only wished to give Bloomfield a lesson.

But perhaps the Anglo-Indians could not bear the thought that natives should lay hands on a European and that a European of Bloomfield's position meet with death at their hands. How can British prestige remain intact if some black natives are not hanged, or their villages razed to the ground? So long the natives lacked the courage to stand face to face with a European. Now they dare to take his life.

This is how the Anglo-Indians probably think. But as regards British prestige it should be remarked that so long as the Courts show as has been shown in this case, their respect for law that prestige will remain unimpaired!'

20. Referring to the High Court's judgment in the Khulna sedition case, the *Sandhya* [Calcutta] of the 17th August says:—

We do not rejoice that justice has been done. The *feringhi* wants to put down sedition by means of the laws, but the same laws have justified *swaraj*. A Bengali, who is a servant of the *feringhi*, has told the *feringhi* to his face that we are to be the masters of the country, and he shall be a *paharawala*. It is for these reasons that we rejoice. All honour to Mr. Justice Mitra. The Judge speaks about *swaraj*, and the *feringhi* is thunder-struck.

21. The *Sandhya* [Calcutta] of the 16th August writes that the way in which the trial of Liakat Hossain is being conducted suggests to it a suspicion that the authorities have schemed to postpone the final disposal of the case to a time when there

HITAVADA.
August 18th, 1907.

DAILY HITAVADI,
August 20th, 1907.

SANDEHYA,
August 17th, 1907.

SANDEHYA,
August 16th, 1907.

will be no Mr. Justice Mitra on the High Court Criminal Bench to expose all their crooked tricks.

DAILY HITAVADI,
August 19th, 1907.

22. In paying a tribute of praise to Mr. Justice Fletcher for his strong sense of justice, the *Daily Hitavadi* [Calcutta] of the 19th August says that the learned Judge's independence and sense of justice has not yet been impaired by his association with the Anglo-Indian community; he shows a natural eagerness to uphold the cause of justice in disregard of all considerations of official prestige. This eagerness of his has been evinced in the remarks which he made when hearing the appeal in the Khulna sedition case.

MIHIR-O-SUDHAKAR,
August 16th, 1907.

23. The *Mihir-o-Sudhakar* [Calcutta] of the 16th August writes complainingly that, while Hindu Government officers when they pass their 55th year usually get extensions of service, Moslems do not because they are not recommended for this concession by their immediate Hindu superiors. As an instance in point is adduced the case of a Moslem record-keeper who lately had his application for an extension of his period of service rejected by Mr. K. N. Rai, District Judge of Birbhum. There are also a number of Moslem entrance-passed apprentices said to be employed in the same Court, who have practically lost all chance of getting permanent appointments. Hindus are further reported to be replacing Moslems fast in all the Government offices at Birbhum.

BIHAR BANDHU.
August 17th, 1907.

24. While the Collector of Pandarpur (Bombay) says that he did not issue the warrant against the Vice-Chairman of the local Municipality and that the charge against him will therefore be withdrawn, how is it, asks the *Bihar Bandhu* [Bankipur] of the 17th August, that the Vice-Chairman was caused to be arrested by an ordinary police constable so ignominiously and where the latter got the warrant from. The paper advises the Collector to see that the person at the bottom of the affair is condignly punished, as the mere withdrawal of the cause will not tend to exculpate the police from the blame.

HITVARTA.
August 18th, 1907.

25. Commenting upon the judgment lately delivered by the special Magistrate in the Rawalpindi riot case, the *Hitvarta* [Calcutta] of the 18th August remarks that

from its perusal it appears that the Magistrate did not believe the deposition of the witnesses for the defence, though all were respectable men, while on the other hand, he put every faith in that for the prosecution, notwithstanding the discrepancies. He did not admit the documentary evidence adduced by Dina Nath to prove that he was not the proprietor of the *India Press*, rejecting at the same time the deposition of some of the defence witnesses and of the servants of the press, to the point. On the contrary, he fully relied upon the statement of a dismissed servant of the press that the latter was owned by the accused. Besides, he has made it a point to notice, in a criticising spirit, what little discrepancies there have been in the evidence of the witnesses for the defence, but has defended those for the prosecution.

HITVARTA,
August 18th, 1907.

26. The *Hitvarta* [Calcutta] of the 18th August refers to the conviction of one Guru Dutta Singh of the Punjab for singing a national song, and says that the other gentleman prosecuted by the Police in the chain

of the above offence for holding secret meetings were let off by the Magistrate on Guru Dutta's taking the whole burden of the charge upon himself. The paper adds that while letting off the accused, the Magistrate extorted a promise from them that they would neither speak of the event to any person, nor would take a practical part in any matter relating to the public weal. And that is why, says the paper, the matter kept secret so long and has now seen the light after two months, on the release of the accused (Guru Dutta Singh) from jail. It is said that Government ordered an early release of Guru Dutta, but that the local executives were late in acting upon the order.

HINDI BANGAVASI,
August 19th, 1907.

27. Referring to the fact of the Punjab Chief Court having refused to admit Dina Nath, the proprietor of the "India Press", to bail, pending the appeal preferred by him to that tribunal against the order of the special

Dina Nath and the Punjab Chief Court.

Magistrate of Lahore, the *Hindi Bangavasi* [Calcutta] of the 19th August remarks, that whatever the result of the appeal may be, the man will have to remain in *hajat* for the present for a month and-a-half.

28. The *Sandhya* [Calcutta] of the 19th August notices a rumour that the date of the hearing of Mr. Arabinda Ghose's case has been fixed as the 26th August, because Messrs. Mitra and Fletcher will soon cease to sit on the Criminal Appellate Bench. Other arrests which may be made will similarly be made on the eve of the *Puja* vacation.

Continuing the paper suggests that the newspapers in India should subscribe to buy three *topars* (head-dresses) of victory for the Lieutenant-Governors of the Punjab, Bengal and Eastern Bengal, respectively, in recognition of their good sense under the influence of which the press is being kept continually supplied with sensational matter which is keeping it going merrily along.

In concluding the paper writes:—

Hardly have we begun to set you on, you have gone snappingly and given a bite. Fasten your grip in this way on all the best men of the country and we shall feel gratified indeed. By throwing the mask off your face in this way make your real guise manifest so that recognising you for what you really are we may emancipate ourselves from *maya* (illusion).

(c)—*Jails.*

29. The *Bihar Bandhu* [Bankipur] of the 17th August notes:—

Bhupendra Babu in jail. Some of the relations of Bhupendra Babu, the late Editor of *Yugantar* who had lately visited him in jail, noticed blisters on his palms which, they say, are in consequence of his being employed on drawing the oil mill.

(d)—*Education.*

30. In continuation of its note on the filling up of the Sanskrit Professorship of the Patna College, the *Bihar Bandhu* [Bankipur] of the 17th August writes that the

The Sanskrit Professorship of the Patna College. Principal of the College, having been asked by the Director of Public Instruction to send a fresh nomination of a capable Bihari to fill the post, has written to the Principal of the Benares College requesting him to recommend a Pandit having a good knowledge of English for the situation. There are already 15 applicants for the post, of whom two, namely, Pandit Raghunandan Tripathi and Devdutta Tripathi, have been specially noticed by the paper. If a sound knowledge of good English is insisted upon, why does not the Principal, asks the paper, nominate the latter.

31. A correspondent of the *Sanjivani* [Calcutta] of the 15th August thus points out how injustice is done to the teachers of Education Department of Eastern Primary and Secondary Schools employed in the Bengal and Assam. Education Department of East Bengal:—

- (1) The initial monthly pay of these teachers is Rs. 15, while that of clerks in Government offices is Rs. 20, though the teachers have to labour as hard as the clerks.
- (2) Clerks are promoted according to seniority, but the promotion of these teachers is not regulated either by seniority or efficiency, new men of no more than equal competence often superseding their claim to higher preferment. The promotion of these teachers now rests with the Director of Public Instruction, who has to leave much of the work to his clerks, and in consequence injustice results.

In concluding, the correspondent mentions how the third pandit of the Dinajpur Zilla School on Rs. 15 a month, a man who has passed the 3rd year's examination of the Normal School did not lately get the second panditship on Rs. 20 a month, being superseded by a Musalman who has passed the second annual examination of the Chittagong Normal School. This superseded pandit is known to be a pains taking officer and as the result of his labours in two years

SANDHYA,
August 19th, 1907.

BIHAR BANDHU,
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SANJIVANI,
August 15th, 1907.

his boys got scholarships in the Middle Vernacular Examination. And furthermore it is he who has been selected to teach Sanskrit in the Fourth Class instead of the new second pandit.

(g).—*Railway and communications including Canals Irrigations.*

NIHAR,
August 20th, 1907.

32. In connexion with the leasing out of the rights to the use of grass on the canal bunds in Midnapur, the *Nihar*, [Contai] of *Grazing rights on the bunds in the 20th August writes that the present practice Midnapur.* permits the grass only to be cut and taken away. But it is better that the cattle should be allowed to come on to the bunds and graze there. The bunds might in that case require more money for repairs but at the same time by granting this concession Government will get more money from lessees of the grazing rights.

(h).—*General.*

BANGAVASI,
August 10th, 1907.

33. The *Bangavasi* [Calcutta] of the 10th August writes as follows:—
"Englishmen, don't make the world laugh." Like the dog in Autumn the Government has gone mad, and sees spectres of sedition all round. It has begun to arrest people indiscriminately. We hear that in the ensuing Autumn it will seize many more persons. It is for this that we say, beware, beware! But in what respect will one beware? Who is the man that must beware?

A subject-nation though we are, the weakest and most helpless, yet we cannot help laughing at the pitiable plight of the mighty English Government. Truth to tell the sight makes us weep, as it excites our laughter. Such timidity, cowardice and meanness we never saw either in the British Empire or in the British Government.

Is not this madness, begotten of the fear of sedition, really a disgrace to the British people as a whole? Must it not make the British public hang down its head for shame? The redoubtable Mr. Stead of the *Review of Reviews* says that Mr. Morley's conduct has brought disgrace upon the British name, and the *London Standard* distinctly says that the Radicals are repeatedly demanding the recall of Lord Minto from India. We warn Englishmen that if Mr. Morley and Lord Minto are not presently removed from office, the British Indian Empire in India must be in serious trouble. For, are those who are so often putting a subject-people to so much harassment, fit to be entrusted with the sacred task of governing them? In this view the British Radical seems to be at one with us.

Englishmen, we still expect you to be careful. The poison tree is growing; uproot it, or the poison will destroy your subjects, and with them you also must die. Just imagine what harassments, persecutions and oppressions have been inflicted upon the people. Remember also what happened under the Fuller *régime*. Think of the Rawalpindi atrocities. Did such incidents ever happen in India? When an obnoxious law is proposed to be made, such things are seen in all countries. What happened in England at the time when the corn laws were proposed? At such a moment of irritation and excitement the people may naturally be provoked to utter a few hard words; how can the outside world help laughing at the spectacle, if for this the Government should cry sedition and inflict mortal pain on them?

And why should not the world laugh? The ridiculous prosecutions and the charge of sedition against the disarmed Indians cannot but excite laughter all round. Whence comes this sedition scare? Granting that the Indians now wish to see an end of British rule, have Englishmen ever cared to enquire why they should do so now? If the present state of things should continue unchecked, would it be unnatural on the part of the Indians to wish for the end of British rule? Let the patriotic Englishman say what he himself would have done if such things had happened in his own country. Would he not draw his sword at once? But the Indians have no arms; they simply make use of words of mouth which are somewhat strong no doubt. But if the cry of sedition be raised at this, why should not the world laugh?

If, however, there be real discontent in the whole country, can all the Indians be sent to jail? Can discontent be removed by sending a few men

to jail? There must be very grave heart-burning in the country, or Bhupendra Nath could not have conducted himself in the way he did. Who knows how many more are prepared to follow in his footsteps?

We must tell the English that peace will never be established in the country by sending the Indians to jail. Good Government and nothing else will be able to bring about that much desired consummation.

34. Referring to the proposed reduction of the Railway freight of salt

The question of the export of rice from India. the *Burdwan Sanjivani* [Burdwan] of the 13th August says that Government should take steps to cheapen those articles of food with which salt

must be taken. If it can stop the export of rice to foreign countries, the present high price of food-grains will come down. But perhaps Government is powerless to go against the principles of free trade.

35. Referring to the recent visit of the Lieutenant-Governor to Burdwan,

The Lieutenant-Governor's visit to Burdwan. the *Burdwan Sanjivani* [Burdwan] of the 13th August observes that the only gain from His Honour's visit was that a considerable amount of

public money was wasted. The local Municipality also spent something, perhaps only to hide the incapacity of the Commissioners from His Honour's notice. But should an address be at all presented to His Honour? The Maharaja spent his own money, and nobody can take any objection to it. But he would do well to remember that oil and water never mix, as the saying goes. His Honour need not have taken the trouble to come all the way to Burdwan to gather information about the condition of the place and the people as he did; for he might have done that equally well by sitting in his newly built room in his residence.

36. Referring to the recent interpellation in Parliament, on the Red

Government's treatment of the writer of the Red Pamphlet and Pindi Dass contrasted. Pamphlet, the *Marwari Bandhu* [Calcutta] of the 14th August asks whether, seeing that Ibrahim Munshi, the author of the pamphlet, was pardoned

by Government, even when its publication led to a disorder in East Bengal, it would not have been reasonable on the part of Government to accord a similar treatment to Pindi Dass, specially when his writing created no disorder in the Punjab.

37. In an article headed "The people, the Zamindars and the Govern-

The people, the Zamindars and the Government. ment," the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 15th August writes:—

Perceiving that the Zamindars are the true leaders of the country, the Government is secretly adopting a new policy, as it has been found out that the success of the boycott movement in Eastern Bengal was principally due to their influence. Fearing the boycott principle as destructive to British commerce, the Government is busy trying to remove this evil. Deputy Magistrates are being sent to mafassal for the purpose of striking terror into the hearts of the Zamindars. This has led to the result that the influence of boycott has abated where it had been too strong, and that *Belati* goods are selling in those places.

The Magistrates of Eastern Bengal and Assam are still up and doing, quelling the spirit of *swadeshim*. Even Mr. Allen, Magistrate of Dacca, is busy destroying the *swadeshi* in the interests of British trade.

In this connexion the Subdivisional Officer of Munshiganj behaved so imperiously towards the President of the Union, Babu Raj Coomar Pal, that it defies all description.

But we do not hold this Magistrate responsible for the policy which obtains in Eastern Bengal. Of course, the case of Messrs. Garlick and Clarke is different. But considering the universal campaign started against *swadeshi* by the Government of Eastern Bengal, we firmly believe that Sir Lancelot Hare is directed by the Government of India to bring to total destruction the *swadeshi*. Why should a *muchlekha* (security bond) be taken from Tara Nath Babu of Mymensingh? Is it because "intimidation" is a crime under the Penal Code?

The Government has not merely gone this length. All the Zamindars are being secretly instructed, so as to go contrary to the *swadeshi* movement. They

BURDWAN SANJIVANI
August 13th, 1907.

BURDWAN SANJIVANI,
August 13 h, 1907.

MARWARI BANDHU,
August 14th, 1907.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
August 15th, 1907.

in their fear signed a manifesto addressed to Government disclaiming all connection with it.

Government will not be moved either by the agitation of the moderates, or by the threats of the extremists. Both will only serve to add fuel to the flame of their anger. Will the patriotic leaders of the country now take active measures to guard the welfare of the country? It is no good policy to have done with the Zamindars. There are three powers in the country, the aristocratic, the popular and the administrative. The middle class are few in numbers and have no power. The Zamindars therefore represent the people. If the Zamindars go over to the side of Government, the people will have no power.

DAILY HITAVADI
August 16th, 1907.

38. The *Daily Hitavadi* [Calcutta] of the 16th August writes :—

The officials of Eastern Bengal and Assam are trying their utmost to promote the sale of *belati* goods in the markets, suppressing that of *swadeshi* goods. The officials do not care to root out the cause which made people resolute in boycotting *belati* goods. If they want to remove the hatred from the people's mind, careful attention ought to be paid to their welfare. But they go the contrary way, and show eagerness for oppressing the people. Day by day they are increasing the discontent of the people, and at the same time trying their best for the revival of the trade in *belati* goods. The result is that the people hate the officials and *belati* goods alike.

The officials in the *Khasmahals*, taking advantage of the illiteracy of the people are trying to set up more shops for the sale of *belati* goods in those *mehals*. But to what purpose? The pious Hindus and Muhammadans will not renounce their religion, forget all injustice and oppression, shame and dishonour which they have suffered at the hands of Government officials, and, much less, break all vows which they have made of boycotting *belati* goods. Had that been possible, there would not have been a positive reduction of sale of *belati* goods, despite the various attempts made by the Government these two years.

The officials do not seem to take these facts into their consideration. It is for this reason therefore that such a high official as the Divisional Commissioner of Dacca is trying every possible means to promote the sale of *belati* goods. In his letter dated the 16th July, he asked the Subdivisional Officer of Munshiganj to direct the President of the Union (who is one of the proprietors of the Buramah Bazar) to make arrangements for the sale of *belati* goods to remove the wants of the people.

We do not know what authority the Commissioner had to issue such an order. He knows it full well that it has been ruled by the High Court that the proprietor of a bazar may prohibit the sale in it of any article whatever he pleases. We cannot therefore speak too deprecatingly of the illegality of the issue of the order, directing the pious Hindu and Muhammadan proprietors of the bazar to make arrangements for the sale of tallow Manchester cloths and Liverpool salts, refined with animals, bones, which are offensive to the religious feeling of both the communities.

On the whole we cannot help vehemently opposing this oppressive measure of the Commissioner. We believe that such efforts on his part will help to increase the discontent of the people and consequently serve to strengthen their resolution of boycotting *belati* goods.

The officials are playing with fire which may assume a destructive character unless the higher authorities take timely precautions against it.

DAILY HITAVADI,
August 16th, 1907.

39. The *Daily Hitavadi* [Calcutta] of the 16th August writes :—

There can be no obstruction for a nation marching onward when it resolves to sacrifice itself for the good of its country. On the other hand, when a nation, proud of imperialism, does not hesitate to trample on law and justice, it suffers discomfiture at every step. This is exactly what is happening in our country now-a-days. The officials abandoning the even path of justice tried to bring down ruin upon the Hindus with the help of the Musalmans, but the result was that the Bengalis, notorious for their weakness, took to physical exercises, and that patriotism stirred the heart of every Bengali youth. Bengal was partitioned by the Government with a view to weaken the Bengalis.

But the result was a contrary one and a new spirit of nationalism awoke in the country.

In order to keep their despotic power unimpaired the officials informed Mr. Morley that India was on the verge of rebellion. The Anglo-Indian correspondents of British newspapers in order to strike terror into the heart of the British people began inventing many untrue incidents and sent home exaggerated accounts of Indian unrest. They thought that people in England would support the Government in its repressive policy. This also led to contrary results. Capitalists in England have been so terror-stricken that they are unwilling to invest money in Indian commercial enterprises. Stock has fallen. The British money-lenders would not give any more loans to the Railway or Commercial companies.

40. The *Bangavasi* [Calcutta] of the 17th August writes that it is the English who are acting inimically towards their subjects. As beauty cannot come from rubbing and scrubbing, as love cannot be forced, so conquered subjects cannot be made loyal by *zabbardasti*. Attachment is a matter of the heart: the application of force from outside cannot make it outwardly manifest. Attachment flows in the blood: and it is a blowing of the breeze of love and affection which makes a surging of that flow outwardly apparent.

Englishmen, you desire strongly that your subjects in India be loyal to you. But as we have said, attachment is a matter of the heart. You can get heart-felt attachment if you can pour out heart-felt love. Perhaps from fear of you, the terror of your guns and shot, your oppressed subjects may show outward attachment to you by pompous demonstration and speech. But whence will you get heart-felt attachment? If you commit oppression and wrong and inflict pain, your oppressed subjects may obey your laws for fear of your frowns, and in terror of your cannon and shot, but they will not certainly regard you with feelings of attachment. Your oppressed subjects may stand in fear of you but will not regard you with attachment. As amongst kinsmen it is a case of seeing oneself in a mirror, so between the rulers and the ruled also it is a case of seeing oneself in a mirror. Englishmen, as you show yourselves, so only will you see. If you make only lip promises of good government, and do not practically carry them out, the people of India in their turn may show a lip-attachment to you, but can you expect to get their heart-felt attachment?

Your frowns and the roar of your cannon may make the Himalayas topple down and make the Bay of Bengal overflow; but know that if you do not succeed in pleasing the hearts of your subjects, not one jot of their attachment will you be able to call forth. Whoever has succeeded in pleasing the governed, be he king or viceroy, be he Hindu or Musalman, or Christian or Jew or Parsi, has always obtained their attachment. And whoever has committed oppression on the governed and wounded their inmost feelings, has forfeited their love and affection.

Englishmen, do you remember the history of India when India was free under her Hindu Kings? Do you know of the history of how Ram, Judhistrir Dilip and Dushmanta ruled? They belonged to periods past beyond recollection; but do you know why even yet they are constantly present in person so to speak in the hearts of all Indians? They were ideal rulers, they loved their subjects whole-heartedly, they did what they said they would do, and therefore it was that they won the attachment of all their subjects. On the other hand when the turbulent king Vena forgetting his kingly duties proyed himself a terrible oppressor of his people, all his subjects became angry with him. They did not rebel, but there can be no question but that they lost all feelings of attachment to their ruler. Repeatedly did they appeal to their ruler to take pity on them, to protect them and to cease from oppressing them any further. But their ruler was not to be brought to see things aright. Thereupon the subjects sought help from the God-like and powerful Brahman. The governed in India were not rebels and it was the God-like Brahman who punished the oppressive ruler by taking his life.

BANGAVASI,
August 17th, 1907.

Coming to Musalman times, say why the name of Akbar is ever memorable ; say why Hindus and Musalmans even yet are deeply moved with feelings of pleasure at the names of Akbar and Alivardi ? It is not that they had not many defects, but all those defects were kept hidden by their general desire to please their subjects. Why are the names of your Canning, Cornwallis and Ripon still recalled by the Indians with so much pleasure ? Granted that they ruled in consonance with the regulated and fixed policy of English rule ; granted that they did not succeed in promoting the interests of the Indians at the expense of those of the English—indeed that is not possible either. But one felt that their hearts were not naturally mean and narrow. They did not fail to try to make the Indians happy, so far as they could try consistently with an adherence to the limitations of the ruling policy of the English. They could not indeed make a paradise of India, but nevertheless the people of India felt that if they possessed absolute ruling powers like Ram, Judhistrir, Dulip, Akbar, etc., they would have made the Indians happy to the full extent. Though seriously hampered in their actions, they succeeded in showing something of their noble nature, and are therefore still remembered by the Indians. It appears therefore that whoever can exhibit in himself a virtuous disposition to please the governed, gets their gratitude. He who is unable to govern the subjects well is deserving of reproach. From the pre-historic time of the Puranic King Vena the people of India have never been disloyal. Considering the state of things in India under the administration of Mr. Morley and Lord Minto, one cannot help thinking that the Indian people are not disloyal ; that it is the English who are inimical to the welfare of their subjects. Both Lord Minto and Mr. Morley are doing whatever strikes their individual fancy ; and no opposition has ever been able to do them the least harm. The people of India are not disloyal, but on the contrary these two personages are to be blamed for having no sympathy with the subject-people. And it is this shortcoming on their part that has been universally accepted as a shortcoming of the whole English community. But how is that ? The general desire of the English people was believed to have been to improve the industrial and commercial condition of India ; even that violent and wicked man Lord Curzon did not disavow it. If then that be the genuine purpose of your financial policy, it is no harm on the part of the Indian people in striving for the idea you gave them. The *swadeshi* movement, which has spread throughout the whole of India, originated some twenty years ago. And the tree will grow and bear fruit to fulfil the desire of the English people. This has ever been thought of by the Indian people. But alas ! this young plant is being trampled upon by the bad government or folly of Mr. Morley and Lord Minto. There is no denying that the system of government adopted by them is essentially fatal to it. If the people of India are really the champions of *swadeshi*, then the boycott of most English-made goods becomes necessary. But the principle of boycott lies not in hatred, but in religion. Industry and commerce can only be improved by boycotting those goods which ought to be boycotted. But what great impediments there are to be improvement of *swadeshi* ? Promoters of *swadeshi* are being arrested and punished without cause ; great efforts are being made to promote the sale of goods that ought to be boycotted ; but Lord Minto is quite indifferent. The necessary inference from all this is that the English do one thing, while they promise to do a different one. If you continue in this fashion, how can you expect heartfelt loyalty from the people ?

It is as true as anything can be that the people of India have devoted themselves to the *swadeshi* cause. Their illusion is gone ; they have been able to discriminate between good and evil ; and so are they resolved on boycotting foreign goods, the use of which is opposed to their religion. The thousand obstructions to the spread of the *swadeshi* and the indifference of both Lord Minto and Mr. Morley, even of the whole English community to these obstructions, only go to prove that it is not we who are disloyal, but that it is the English who are hostile to the subject-people.

HINDI BANGAVASI.
August 19th, 1907.

41. In the course of the lengthy article, the *Hindi Bangavasi* [Calcutta] of the 19th August writes to ask whether, having regard to what is going on in India, during the administration of Minto and Morley, the people

The Government and the *swadeshi* agitation.

will not be led to think that it is not the Indian subjects of Government that are creating political disorder in the country but it is the Government that is creating disaffection among the people. Again addressing the English, the paper asks, whether it was not they that repeatedly advised the people to develop the industry of their country. The instance of this, says the paper, is not far to seek. Only a short time ago, even the oppressive Lord Curzon, the late Viceroy, exhorted the people to the effect. Now, the Indians are practically acting upon the above advice and are zealously carrying on the *swadeshi* agitation. But it is either owing to the fear of Morley and Minto or to the unfavourable effect of their administration that the movement is being trampled down at every step of its advance. All round in the country, obstacles are being offered in its way. How would the English, asks the paper, be able to secure the sincere devotion of the Indian people to themselves, should the present state of things and this difference between their words and deeds of the rulers continue.

Now, the Indians have put themselves heart and soul to the *swadeshi* agitation. They are no longer in doubt about their future. They have come to understand what is meant by their mother-land and what is their duty to it. They have therefore boycotted the foreign articles. But, unfortunately, their movement is being impeded at every step. While Mr. Morley and Lord Minto rather all the Englishmen, in general, witness the thing and let it pass over in silence.

42. Referring to the sanction to appointments to be made in the Engineering Department, the *Daily Hitavadi*

New appointments in the En- [Calcutta] of the 19th August observes that the State gineering Department. Secretary for India is busy appointing Englishmen

to the higher posts in larger numbers, in spite of the protest of the people. Thirty-nine appointments are to be made next year, but qualified Indians have no claim to them. We have nothing to complain of, since we are treated as aliens in our own land, as the poet says. It is only when we shall attain *swaraj* that all such heart-rending sights will cease to be.

DAILY HITAVADI.
August 19th 1907.

III.—LEGISLATION.

43. Referring to the proposal to remove brothels from near Educational

The Calcutta and Suburban institutions in Calcutta, the *Marwari Bandhu* Police Amendment Act and the [Calcutta] of the 14th August notes that the police.

public fear that the police may oppress ladies such as have no male members in their houses, under the pretence of acting upon the Police Act under legislation. The paper therefore suggests that it would be reasonable to throw the responsibility of enforcing the law upon the members of the Managing Committee of these institutions.

MARWARI BANDHU.
August 14th 1907.

VI.—MISCELLANEOUS.

44. Under the marginally-noted head lines, the *Marwari Bandhu* [Calcutta] of the 14th August writes that, seeing

A wonderful movement. Government so much startled and uneasy in mind at every flimsy matter bearing upon public agitation, it appears that the foundation of the British Empire is weak in India, or in other words this magnificent edifice of the British rule has been standing only on an unsubstantial basis. Evidently, the rulers and the ruled are playing at cross purposes with each other, and hence there is an increase in popular agitation in proportion to the vehemence with which Government tries to suppress it. Referring to the publication of inflammatory news and telegrams in the newspapers in England, the paper says that all this is intended to show how expedient it was to prosecute the public leaders following the deportation of Lajpat Rai; but this has, however, developed another phenomenon in England. The English merchants who have invested a large amount of money in business in India have been seized with anxiety at the publication, and there is a consequent fall in the demand for Railway and other shares in the English Market. So, it is to encourage the English merchants and other people, and to show the stability of British rule in India, that Government has

MARWARI BANDHU,

secured the declaration of loyalty from the local Zamindars and other important personages.

It is inconceivable, says the paper, what benefit Government seeks to derive from such actions. Is the Government, asks the paper, weak? If so, would the declaration under reference tend to consolidate its foundation? Government should not be satisfied with this certificate. It should rather conduct itself in such a way as may lead to its securing a certificate breathing sentiments of devotion and affection of its people, and as may tend to incline them to pray for its continuance. The paper wishes that British Government may occupy a firm footing in India by pleasing its subject people, so that the latter may pass their time happily, under its protection.

MARWARI BANDHU.
August 14th, 1907.

45. The *Marwari Bandhu* [Calcutta] of the 14th August criticizes the appeal of the Bengal Zamindars, representing the British Indian Association, as an outcome of the fear caused by the *Pioneer's* suggestion to do away with the system of the permanent settlement in Bengal.

YUGANTAR,
August 19th, 1907.

46. The *Yugantar* [Calcutta] of the 19th August writes that this time quite a number of Rajas, Maharajas, and Rai Bahadurs in Bengal, the creations of the English are going about proclaiming to the country by a

printed notice that they are terribly loyal. The famine, the plague, the Jamalpur outrages all these have not only not been enough to dry up their overflowing feelings of attachment, rather at the falling of a single stroke on their backs their surging feelings have overflowed. That they were disloyal is a sinful statement which never passed any body's lips, that they constitute Bengal's everlasting race of slaves is a statement which no body was rash enough to deny. Why then have waves of attachment come into play at the present time? What is the good of making yourselves known any further; have not people yet been able to know you for what you are? It was you who with gold embroidered *taj* on head used to sit in the darbars of the Nawab and show your loyalty addressing them frequently as *Janhapana*; and on the day on which Clive was seeking entry into Bengal like a thief breaking into a house, it was you who, dosing under the pleasurable influence of opium, placed the royal diadem on the head of the thief. And when again the throne of Bengal will become free from all connexion with the English, the current of your loyalty will also conveniently flow on to lave other's feet. Is your glory small? You worship only thrashing. It will be a thrashing only that those who seek to have worship from you will arrange to give you. Be at ease on that score.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
August 15th, 1907.

47. The *Sri Sri Vishnu Priya O Ananda Bazar Patrika* [Calcutta] of the 15th August writes:—

Education and Politics in Mymensingh. Mymensingh is backward in politics, because education has spread among very few people there, and because here are a large number of uneducated Musalmans, who are lost to all sense of duty. The hateful oppression committed on women in the Mymensingh district was due to them.

The attention of the Mymensingh leaders should, therefore, be mainly devoted to educating the people in these days of national movement. Barisal has gone far in the *swadeshi* movement only by virtue of education. The real strength of the country can be secured only by education. Mere violence is detrimental to the good of society.

SANDHYA,
August 15th, 1907.

48. The *Sandhya* [Calcutta] of the 15th August writes:—

The *feringhi* and his accomplices. The *feringhi* entered our country in the guise of thieves, and by bringing numberless persons in contact with themselves metamorphosed them into thieves. For instance, those who signed the loyalty *kabulyat* are thieves, made such by the *feringhi*. The pleaders and the barristers, who take advantage of the *feringhi's* thievish policy to earn a living, are robbers despoiling the thief of his ill-gotten gains. The servants of the *feringhi*, such as Deputy Magistrates, Sub-Judges, clerks, etc., are only the carriers of stolen goods, doing menial offices and getting a share of the spoils. Those who have read the *feringhi's* books and thereby acquired "civilisation," are his *bhiksha putras* (begging sons), easily satisfied with a few silver pieces received from their thief-father. They are the

Hon'ble Members of Councils, Honorary Magistrates, and the impudent petitioners, who often turn religious reformers and surrender into the hands of the *feringhi* the country's most cherished possessions. It is not so much the *feringhi* thief, as these humbler persons, who are ruining the country. At such a crisis, as has been the case many times in India in ages gone by, it is those true-hearted people who have faith in the *Vedas*, the *Smritis* and the *Puranas*, that have saved the country, and will save it again. The thief is abroad, and those who want to save their honour must soon seek the help of these pious people.

49. The *Sandhya* [Calcutta] of the 15th August writes that it is the practice of the *pucca* player to drag his *dushman* SANDHYA,
The proper way to meet the (antagonist) into his own *kot* (Jurisdiction) and August 15th, 1907.
there give him a thrashing and so easily finish the

job. Whereas he who is inexperienced goes out of his own *kot* and so gets into trouble.

A quarrel has broken out between the *Feringhi* and ourselves. We did not bring on the quarrel; it is the *Feringhi* himself who has proclaimed war against *Swadeshi*. There is nothing for it now but to fight. So it is necessary that he should be dragged into our jurisdiction.

The *Feringhis* imagine that we wish to bring about at once a struggle like the Sepoy Mutiny. That is why in a hurry they banished Lajpat Rai and Ajit Singh and have become eager to suppress sedition. The *Feringhi*'s intelligence is obtuse and hence he conceives of things in an obtuse way.

At the time of the sepoy war the country did not respond. It was the sepoys who fought, not the country. The sepoys had gone out of their jurisdiction and that was why they got worsted. They would certainly have triumphed if in fighting they had stood within the country's jurisdiction and had co-operated with the people of the country. But the country did not then awake or respond.

We also at the present time, in quarrelling with the *Feringhi* have moved out of our own jurisdiction, whence it is that we are being worsted at every step and failing to get any response from the country. Thus it was that when they expelled Lajpat Rai and Ajit Singh from the country we made any amount of noise and out-cry, but nevertheless the country did not awake.

Take again our action in making speeches against the *Feringhi* in Beadon Square,—what is that also but quarrelling with him while in his own jurisdiction? He has made the square, and he has conferred the right of speech-making. If we quarrel with him on ground which is his, with the help of rights which he has granted,—we are sure to get worsted. He will expel us from that place whenever he chooses, and that expulsion will not rouse the country. But if in the halls and court yards of our *Chadimandaps* (an outhouse where the Goddess Durga is worshipped) we read the *Chandi* over and preach the deep truth that it is the *Chandi* who trampled on the demons, who is like our Mother, whose water is sweet, whose fruits are sweet and who is dark-green with crops, and if the *Feringhi* enters there and attacks us there, you will see whether or not a response is got from the country. Here it is a question of our jurisdiction, our rights, and those rights were given us not by man but by God direct. If the *Feringhi* makes trouble inside this jurisdiction, in regard to these God-given rights, he will get thrashed and is sure to get worsted. If he gives us battle in our midst, the din of battle would be sounded all the country over and the enemy will easily get defeated. We do not wish to create trouble where the jurisdiction is his, where the rights are his, far rather it is in submission to his rights that we wish to conduct ourselves. He who governs has the right to levy taxes and revenue. Pay down his taxes, render obedience to his laws and regulations. But where we possess eternal rights, where we have possessed jurisdiction always, there we are masters. If the *Feringhi*, no matter whether through the agency of laws made for the purpose, or by force, attempts to break down our god-given supremacy or rights, we shall thrash him and you will see that when administering that thrashing in return for thrashing you will have the entire country with you. Let the *Feringhi* be where he has rights, on the other hand in cases where we have eternal rights we must preserve our supremacy intact, even if thrashing has to be given for thrashing.

If you say that in spite of the *feringhi's* prohibition you will make speeches in the parks and write newspapers well, the answer is that it is a matter for you to decide; only, you may do these if you can, but you are not a *pucca* player of the game; you are going out of your jurisdiction in playing the game, and you will quickly get worsted. And the prohibition of meetings in the park, and of the circulation of your paper through the post-office, will not so much elicit the sympathies of the people of the country, for they are not matters within the *swadeshi* jurisdiction, they are *Belati* rights. Of course in time these matters also will have to be made *swadeshi* ones, but the time for that is not yet. Take your stand just on what are God-given rights, what is your very own. Take your stand first in your own jurisdiction and then will you be able to play the game of a *pucca* player; the entire country will come to your assistance. Form as many *swadeshi* fortresses in this way as possible. And if you can drag the *dushman* (enemy) in there, you will see what fun ensues. Do not move out of your jurisdiction, remain within your own rights and as regards them prepare to give thrashing for thrashing, and use *lathi* for *lathi*.

DAILY HITAVADI,
August 16th, 1907.

50. The *Daily Hitavadi* [Calcutta] of the 16th August writes:—

A warning to *swadeshi* leaders. Circumstances have compelled us to fight with the English in commercial matters and therefore a spirit of competition has now shown itself. We believed that in encouraging our people to use *swadeshi* goods we were doing a perfectly legitimate thing. But we committed the initial mistake of not taking into account the fact that the law under which we started the *swadeshi* agitation was entirely in the hands of our rulers, who might, in case of necessity, change it at any moment at their pleasure, so as to make our heitherto legitimate agitation an illegal one.

We now see how the English took advantage of our weak point and brought about a quarrel between the Hindus and the illiterate Mahomedans. We ought to have taken early precautions against this mischief, but now it is too late. We should see that in future such mischiefs may not recur. We have seen how certain zemindars have submitted what may be termed a deed of agreement undertaking to have nothing to do with *swadeshi* agitation and agitators. They are all influential men, and we must guard against the possibility of injury to our cause by these men who having voluntarily deserted us may easily be employed against us by the English.

Our leaders and our educated men must direct their attention to another class of men. In all societies the illiterate classes are fickle-minded. Who knows that the English will not be able to set the illiterate Hindus against the Mahomedans and the *swadeshi* agitation? In many places the idea that the famine has been caused by the *swadeshi* agitation prevails among the ignorant masses. Again, some Brahmans may be employed exactly as Maulvis were employed to spread discord and dissension. Our leaders as well as leading Brahmans should see that the English do not enter into our stronghold through this vulnerable point.

SANDHYA,
August 16th, 1907.

51. The *Sandhya* [Calcutta] of the 16th August writes that the talk of sedition and the boycott.

sedition by the *Feringhis* is all false: it is the boy-

cott which is their death-dealing shaft.

SANDHYA,
August 17th, 1907.

52. The *Sandhya* [Calcutta] of the 17th August, addressing those of its brother Bengalis who are partial to things *feringhee* and who are under the spell of the *feringhee's* influence, says:—

In these two years you have realised the *feringhee's* *maya* (jugglery), swindling, and mischievousness; realised that he is the eater and you are his food; realised that the *feringhee* can under no circumstances be your friend; realised that your well-being means harm to him and *vice versa*. Come therefore now and seat yourselves inside your own *kot* (jurisdiction), and again float delightedly about like the swan on the black lake. The white (*gora*) lake is very salty, and with high and formidable waves on it; and finding yourselves in it, you have been only beaten by its waves. Begin once again now floating on the cool, calm and black lake and you will see all your sorrows end. When

swimming across a stream, it is forbidden to cast a look behind—we have now started swimming to cross a river—be careful then and look not behind. Lo! on the shore on the other side is the black lake, and the temple of *Yugal Kishore* (Radha and Krishna). What has been, has been; there is no need for telling it over again. It is by actually seeing and meeting with difficulties that one learns wisdom. And indeed have not many of us learnt in the school of experience? For those who have not, suicide ought to be the only course open. The spell is broken; the magic web is torn; the opportunity has arrived to wash off the mire of English luxuriousness. With white, transparent and purified bodies let us now come and like swans again float delightedly and playfully about on the black lake. If we let slip this opportunity, we shall all be brought to ruin outright—shall become extinct.

53. The *Sandhya* [Calcutta] of the 16th August has the following in an article under the heading “*Ranga le le*” (*Ranga* means red and refers to Englishmen; *le, le*, are words used to set on dogs) :—

SANDHYA,
August 16th, 1907.

Great is our pleasure when we incite one against another. We are special adepts in the art of maddening other people. We have been doing this with the *feringhi* for the last two years. We have been laughing at him and clapping our hands while he makes his frantic struggles. Really the *feringhi* is a great favourite with us, otherwise why should he go on frisking incessantly and chase people these two years?

54. The *Mihir-o-Sudhakar* [Calcutta] of the 16th August writes that the statement that Babu Aswini Kumar Dutt has left

MIHIR-O-SUDHAKAR,
August 16th, 1907.

Babu Aswini Kumar Dutt. Barisal and undertaken a river trip because he is in ill health is misleading and ignores the truth, which is that this worthy gentleman who is responsible for creating and spreading ill-will between Hindus and Musalmans in Backarganj, has been expelled from Barisal by the officials. The plea of ill-health was also resorted to by Kabyabisarad when he undertook his trip to Japan, whence he was ignominiously expelled.

55. In an article headed “Our duty at the present juncture,” the *Sultan* [Calcutta] of the 16th August says :—

SULTAN,
August 16th, 1907.

“Our duty at the present juncture.” In the political agitation now going on in India we deem it our duty not to oppose either the Government or the Hindus. We will not oppose Hindu extremists who aim at *swaraj* or complete independence, because we are few in numbers, backward in education, poor and inferior in intellectual advancement. If we throw ourselves in the way of people who are on the forward march to advancement, then such an encounter will stop the feeble current of our progress. We shall then be opposed by them in our attempts to get the materials of education, arts, commerce, &c. We will not oppose the mighty British Government because, in so doing, backward in every respect as we are, we shall, far from making any progress at all, be in danger of being wiped out of existence. The powerful Hindu race will be able to defend itself against the Government; but we shall not be able to do so. We will not, therefore, oppose either the powerful Hindus who are our neighbours or the mighty British Government. But if the Government should try to injure us by its economical or commercial policy, then we would avail ourselves of the assistance of the Hindus and not hesitate to protest against such policy. For instance, if the rulers try to destroy our arts and commerce in order to advance the cause of British trade, or if they levy any unjust tax, we will then joint the Hindus and strongly oppose the Government. In the Congress pandal we will support all resolutions except those advocating *swaraj* and freedom. We will not cry “very well, *huzur*” in all cases. If, again, the Hindus would do anything to injure our interests we will not hesitate to oppose them also.

We do not think that we shall have fully done our duty by merely doing this much. It does not seem to be at all a distant probability that as a result of all this cry for *swaraj* and freedom and the outcome of a political change already at work, a serious situation will be developed leading to a tremendous revolution. It seems to be really a matter of serious concern with us, whether with the Hindus on one side and the British on the other, we shall be able to defend ourselves. We must, therefore, take early measures for self-preserva-

tion. We give below a list of the various measures that we propose to adopt:—

- (1) To have only one standing Educational Conference in both the Bengals without paying any regard to the pleasure or displeasure of Government and to have its sittings annually at a district town.
- (2) To have a branch Mahomedan Educational Conference in each district.
- (3) To establish an "Islam Mission Society and to appoint competent missionaries to instruct the villagers. The missionaries will give instruction on the following subjects among others:—
 - (a) Religious subjects, *Nemaz, Roja, Haf, Jakat* and social control over moral character.
 - (b) Arbitration courts.
 - (c) Equality among all Mahomedns.
 - (d) Arts, commerce and agriculture on modern principles.
- (4) To establish an Association for the teaching of science and arts which will send students to foreign countries for scientific education.
- (5) To establish a National Fund or *Baitalmal*. A portion of this fund will constitute a Defence Fund.
- (6) To establish a National Bank to be called "Islamia Ban."
- (7) To establish a youngmen's association to be styled "*Khadmal Islam*."

NAVASKTI,
August 16th, 1907.

56. The *Navaskti* [Calcutta] of the 18th August writes:—

We see no reason to be jubilant over the High Court's judgment; nor is there any reason why we should be despondent. The High Court is the *Feringhi's advalat*, where the laws made by the *Feringhi* are administered. Their lordships had to decide what was sedition and what was not according to these laws, and therefore in laying down what kind of *swaraj* might be preached confined themselves strictly within the bounds of the law. But there is a law superior to the law of the *Feringhi* which is God's law. Neither Justices Mitra and Fletcher, nor Sir Francis Maclean, the Chief Justice, nor even the Privy Council can have the right to decide what degree of freedom or independence man may aspire to according to that immutable law. But the English are struck with terror even at the mention of *swaraj*. The ideal of *swaraj* which the High Court held up is a very inferior ideal; it is an impossible ideal and very different from that ideal which infuses life in to the heart of a dead people and for which man can renounce everything. But English officers generally, English merchants and even English moralists cannot tolerate even this description of *swaraj* in this country. It is no wonder therefore that they should run mad at the pronouncements by Justices Mitra and Fletcher.

We disapprove of *swaraj* on the Colonial lines, because the English would never grant us even this trifles without loss of power. It is unacceptable to us, because it is impossible and unreal. We know very well that Colonial Self-Government, as it obtains in Australin, Canada and South Africa, is only another name for *swaraj* as we understand it. Justice Fletcher has laid down that Colonial Self-Government is a "legitimate aspiration." But the English would turn pale if we were to analyse the Colonial system of Self-Government. In the first place, the colonists determine what taxes they must pay, and the English Parliament has no power to interfere in this matter. If we can do this, where will the supremacy of the English be? Again the Colonists make their own laws; their Parliaments have the power to prohibit the entrance of any foreigner into their territories. If we can do these what will become of English sovereignty in this country?

The fact is we have no reason to rejoice at the decision of the High Court, for we have come to know the true ideal of *swaraj*. We shall realise that ideal, if by the grace of God we can secure *swaraj* by our own power, defying both the help and the opposition of the English; otherwise not. Here there can be

no question of a gift. It is therefore immaterial whether our desire for *swaraj* is held to be legal or illegal by the British Courts of Justice.

57. The *Bharat Mitra* [Calcutta] of the 17th August describes the methods of the secret society called "Mafia" in Italy.

A letter from America addressed to the Indian people.

BHARAT MITRA.
August 17th, 1907.

58. The *Bihar Bandhu* [Bankipore] of the 17th August publishes a Hindi version of the letter lately addressed by an American to the Indian people.

The *Hindi Bangavasi* [Calcutta] also publishes the same in its issue of the 19th August current.

59. The *Hitvarta* [Calcutta] of the 18th August publishes its own version of the letter addressed to the Indians by Mr. Philips B.A., L.S.B., a member of the New York Bar, describing the boycott movement in

Norwich in the 18th Century and remarking that unity amongst the people is the best defence against oppression.

60. The *Bihar Bandhu* [Bankipore] of the 17th August is grieved at the death of Mr. J. H. Roth, late Sub-divisional Officer Samastipur, who had been at Darjeeling, for some time, for a change, suffering from dyspepsia. The paper characterizes the deceased as a subject-loving officer and says that his death has afflicted the people in general.

61. The *Bharat Mitra* [Calcutta] of the 17th August notes :—

Clive Memorial.

Many are led to believe that the King-Emperor has been compelled to contribute to the Clive Memorial Fund and that this has been done to show that the Indian people have lost the sympathy not only of Mr. Morely and other Englishmen but of the King also. Very well!

62. The *Hindi Bangavasi* [Calcutta] of the 19th August regrets to hear, though it does not so much believe, that the King-

Emperor has changed the attitude he till lately had towards the movement to erect a memorial to Lord Clive, as they say he is going to contribute Rs. 1,500 to the Memorial Fund already started. A sum of Rs. 1,500 has up to this time been collected for the purpose, the Native Chiefs contributing a good deal to it following in the wake of the King. The paper asks whether this Royal donation will increase or decrease the popular love for the Emperor.

63. Referring to the hue and cry raised by the local Anglo-Indian papers at the decision of the High Court, modifying the punishment inflicted by the Sessions Judge of Muzaffarpur upon the accused in the Bloomfield murder case, the *Hindi Bangavasi* [Calcutta] of the 19th August contrasts the punishments inflicted upon the accused by the High Court with those awarded to the Europeans accused of committing murder in Delhi and at Baranagar Jute Mill Concern, and, addressing the *Englishman* and the *Statesman*, says :—

"How is it that you, in the disguise of a friend, show yourselves to be inimical to India, while sitting on her heart and feeding yourself at her expense? You should remember that death is as much inevitable on the ruling race as it is on others."

64. The *Yugantar* [Calcutta] of the 19th August contains the following article headed "Our Hope":—

"Our Hope."

BIHAR BANDHU,
August 17th, 1907.

HINDI BANGAVASI,
August 19th, 1907.

HITVARTA,
August 18th, 1907.

BIHAR BANDHU.
August 17th, 1907.

BHARAT MITRA,
August 17th, 1907.

HINDI BANGAVASI,
August 19th, 1907.

HINDI BANGAVASI.

YUGANTAR,
August 19th, 1907.

'Why are we rushing into the jaws of death?' —is a question which many people have begun to ask us. When the English have taken a determination to stop by force, by trickery or by stratagem the dissemination of the gospel of freedom, of what use will it be to go on crying? One taken to be the editor of the *Yugantar*, is undergoing harassment in jail. For want of an editor, the manager has this time been hauled up: probably he too will have to undergo considerable trouble. After seeing all this, with what hope are we still rushing forward like one mad? Our friends want an answer to this question. As the crisis is fast approaching, we think it right to give a frank answer.

The education of our young days has almost firmly rooted the wrong notion in our minds, that compared with us the English are almost all-powerful. We have assumed as an axiomatic truth that we are weak. There is a silent conviction in our minds that the natural state of things is that the English shall beat us, and we shall bear silently. Any departure from this state of things certainly delights us, but it astonishes us more. That we, too, are men; that we, too, possess healthy and strong arms and legs; that we, too, have a life; that we, too, are something; though we may say all this, it requires an effort on our part to realise its truth. What we have got in the name of good education is slave-like forbearance. But nowhere in the books of our University is it clearly written that forbearance does not constitute the whole of manliness. It becomes therefore difficult for us to quickly grasp the idea that when an Englishman beats us, it is very easy and natural for us to retaliate. And we make a display of some choice dictionary words like "Universal love" and "Universal affection," and try our best to justify our inactivity. But when our adversary would not let us off so easily, like a hero in a dramatic performance, we give out a long sigh, and make the frank admission "what can we do but suffer?"

It seems to us that those who want to give up their agitation, in consequence of the present blustering of the Government, have some such false notion of the power of the English. The Englishman has not really within him the amount of courage that he makes a display of before us. On the other hand, there is sufficient cause to doubt whether we are really so worthless as we look upon ourselves to be.

The truth is that, the mainstay of British supremacy in India is not the strength of the English, but our own ignorance. The day on which we shall begin to realise that, even in our present fallen condition, the English are not superior to us in strength, shall see the commencement of the downfall of English rule. If only a few determined men can, by their example, implant this in the people's mind, then that high diadem of the English shall roll in the dust, and this cherished Empire of theirs resolve itself into a nocturnal dream.

So long we said this by mere word of mouth. But the time has at last come to show this by our actions. Now will begin the trial as to who is the stronger, as to who it is whom India will give shelter in her lap.

Our friends were startled to hear this; and putting their hands on our mouth said "Hush, hush, the police will at once arrest you."

The police will catch? Is the power to catch a monopoly of the police? Should the police catch, and we let ourselves be caught like meek people? But why? have we, too, not the power to catch?

There is a limit even to "passive resistance." For some time one can allow oneself to be caught without making a protest. For some days one can allow oneself to rot in jail like a meek man. But how long can one do this? For so long only as the people of the country do not clearly realise the fact of oppression; for so long only as the desire for freedom does not grow strong in them. But from the very day on which a few men shall become ready to die, it will be a great sin to encourage oppression by allowing it to go on without opposition. O the youth of Bengal, who wish to remove the bondage of their Mother, we ask you if that day has not yet arrived. Are you not yet willing to rise from your bed of ease?

There the plaintive cries of panic-stricken women are filling the skies in Jamalpore; here the brutal conduct of the Gurkha troops is making life unbearable in Barisal—and do you think that you will redress these things merely by putting foreign salt and foreign sugar out of the country? Those who have made your life thorny—if you cannot make their life uneasy and fill them with alarm, then oppression and harassment will continue as your companions for all time to come.

Is there not a single man fit to smash up the dream of happiness of those who by taking steps to cast newspaper editors into jail, are dreaming a dream of enjoying the happiness of a thornless rule? Is there no one to make those people, who in the guise of Judges made arrangements to hang an innocent man in Comilla, realise how pleasant it is undergo the extreme penalty of the law? Is there not a single man born yet who can prove that the *lathi* can with-

out distinction of colour descend even on the heads of those who in Barisal are ordering the Gurkhas to ply their *lathis*? Is there not a single young man among the millions upon millions of youths in Bengal who has risen superior to the fear of death? Surely there is; only such men have not yet revealed themselves. O the secret follower of the Mother's *mantra*; the day has come when you should shoot your death-dealing shaft! Show the few brutes, who fired up with pride, stand in the way of your achieving your emancipation, that the Bengali will henceforward begin to take a life for a life given. Show them that it is not even impossible to efface the foreigner's foot-print from Bengal in a day. How many are the Englishmen in this country who in coming to plunder a foreign country do not fear death? It is useless counting days. Go forward step by step. The days of your "passive resistance" are drawing to a close. Just show the way, and thousands upon thousands of men will follow your lead. Prove yourself deserving of the Mother's blessing and protection by gratifying her lolling tongue. Those who read the *Yugantar* to-day, should bear it in their mind that the *Yugantar* is not meant for perusal only; we are looking to every youth of Bengal to take up the worship of the Mother in this manner. It is with our eyes towards you that we are rushing forward on the path of death. It is you who is our hope.

There is not the least doubt that we shall not have to wait much longer. With divine eyes we see the goddess in her warlike attitude come and stand in the midst of her sons who are maddened with fight. Look there, the terrible sword, glowing with blood, is whirling. Look there, the guerilla bands are swarming the country; there, strengthened by the blessing of the Mother, they are plundering the arsenals; there, their cries of victory maddening the sky are filling the enemy with alarm; there, the vacant throne of the demon is being washed away by the waves of the Bay of Bengal.

O Mother, in the forms of Dasamahavidya, how long will it take you to show yourself in your above form?

65. The *Yugantar* [Calcutta] of the 19th August writes:—

Our contemporary of the *Sandhya* says that we "Going shares in keeping have no business now to stir out of our own house." jurisdiction in order to play the game with the *feringhi*, to make speeches in Beadon Park which owes its existence to the *feringhi*, to write newspapers directed against the *feringhi* while living in the *feringhi's* territories; these are all playing the game out of one's own jurisdiction: they involve certain defeat. Come, let us seek refuge in rights which are God-given. If the *feringhi* makes trouble inside this jurisdiction, in connection with these God-given rights, he will get thrashed, and is sure to get defeated. That we have to fall back at every step is because we step out of our jurisdiction. Ajit Singh and Lajpat Rai were deported from the country by the English. It is because of our habit of seeking to carry on the quarrel out of our own jurisdiction that all our cries failed to rouse the country. Continue obeying the *feringhi* where the *feringhi* has jurisdiction. Render him up his taxes and revenue, obey his laws and regulations. But these rights also will in time have to be made into *swadeshi*: but the time for that is not yet.

We listen to this counsel, but one or two things suggest themselves to us, and it is perhaps as well to be out with them. Is there any sense in the idea that, of a country which is ours, part should be the jurisdiction of the *feringhi*, and part that of ourselves? God-given right we possess over it in its entirety. And why should we be prepared to part with a portion of it as belonging legitimately to the *feringhi*? We have either without dispute to acknowledge the whole of it as the *feringhi's* jurisdiction, or we have at every step to stake our lives in battling with the *feringhi* to preserve what is legitimately ours, and to make the *feringhi* realise that he has not a jot in this country to legitimately call his own. There can be no doubt that this course is not an easy one. Perhaps it spells certain death for the present. But for the defence of rights given by God, even death were better: but acknowledgment of defeat is to be deprecated. If our rights are really God-given ones, would it not be insulting God to part without dispute with a portion of them even for a time to others? If we have to pay the taxes to them, we have to acknowledge that they have a natural right to raise the taxes, or we have to say that we are weak and must guide our conduct by the *feringhi's* dictates. What can we do

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but pay the taxes ! Perhaps the *Sandhys* is not prepared to admit that it is a matter of natural right with the *Feringhi* by raising taxes from us, to bleed us and to support incompetent dependents (of his own). Does it then come to this that we are ready to pay the taxes because we are weak ? Are we in very truth weak ? And shall we become strong by indulging that weakness ? Will the country be aroused if we fall back, acknowledging this weakness ? Was it the fact that on the occasion of the deportation of Lajpat Rai our cries did not rouse the country, really because we had gone out of our own jurisdiction to meet our antagonist in the game ? Are our *Chandimandaps* (the out-house in which the Goddess Durga is worshipped) really safe ? And can a response be really got from the country, if the *Feringhi* penetrates there ? If that be so, why did not the country awake when at Jamalpur the image of a Goddess was smashed up, and zenana women were humiliated ? These are matters in our own jurisdiction : why then were not the oppressions avenged ? The *Feringhi* entered into our jurisdiction and defeated us. But he did not get a thrashing. It is this which suggests that the idea of a partition of jurisdiction is not a sound one. It does not seem that the work will progress far, if we continue inactive with the idea that we are to wait for the *Feringhi* to enter our homes before we strike him, and in the meanwhile are to keep on oiling our *lathis*. By having kept falling back step by step these seven hundred years, we have come absolutely to stand in a corner. Is there room to fall back further ? The foreigner has come, and is possessing himself of the ground step by step ; while we, having decided to protect our homes first, have been falling back step by step. This thing has been continuing for such a long time that we have not much left to us in the shape of a home. What are we to do as regards the small thing to which we cling to day as our beloved *Chandimandap*, if the *Feringhi* were to come to-morrow and say Remove your *Chandimandap*, I shall set up a dancing and music hall here ? There is not a shred of doubt that they who planned to stamp out rebellion in Ireland, by committing brutal outrages on her womankind, will not, in India, if necessary, hesitate to trespass into our own jurisdiction, and desecrate the *Chandimandap* of our fathers. Will the country then respond ? If it will, why did it not on the day the idol was broken at Jamalpur ?

We have got accustomed to falling back, from having admitted the existence of a weakness which does not exist, and repeatedly fallen back. In seeking to look after and defend our homes, we have well-nigh lost even the capacity of seeing anything besides our homes. While on the one hand we are looking out for a little room whereon to take our stand, the sands of our lives are on the other hand fast running out. We are passing the time, waiting on the sea-shore with the idea that we shall descend into the water of the sea as soon as ever the high waves on its breast quieten down a bit. But will the waves ever quieten down ? It is as if the water is coming into the room through leaky roofs : will seeking refuge in a corner ensure comfort ? If you wish to be comfortable, you must face the rain and wet, and go out and repair the roof. It will not do to be afraid of getting wet. To bring about peace, while remaining firmly resolved not to trespass into another's jurisdiction, is the same thing as dispelling the fear of the ghost by shutting one's eyes. This another's jurisdiction exists only in our imagination in the same way as does the fear of the ghost.

This bad habit of falling back must now be got rid of. It is this which is at the root of our ruin. If we can now carry our game into the *Feringhi's* jurisdiction and defeat him a number of times, all the hitherto accumulated feeling of weariness, hopelessness and weakness of the country will be removed. People now are lifeless, because they regard themselves weak : they will then understand that they are not so weak actually. Then indeed will the country cease to be inactive, and then indeed will it begin to respond.

Further, it is not a good sign either to content ourselves with the idea that we shall possess ourselves of the *Feringhi's* jurisdiction in time, but that that time is not yet. Does time ever come of itself ? It has to be seized by the neck and made to come. It is work which measures time. With work of the proper kind, a thousand years elapse in the course of a single day. Is there time even now to await the future ?

66. The *Yugantar* [Calcutta] of the 19th August has the following in an article headed "The true aspect of the English":—

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"The true aspect of the Eng- It is a great wonder of the world how a lish." handful of whitemen tyrannises over this huge mass

of humanity. The fact is a curious enigma to the people of America, France and other free countries. Have the Indian people, whose martial spirit could not be extinguished by six hundred years' subjection to the Muhammadans, among whom arose such heroes as Pratap Singh, Sivaji, Ranjit Singh and others, even while that subjection continued, and in whom not long ago—only fifty years ago was kindled such fiery energy that the British Empire shook to its very foundation—have that Indian people been so far enfeebled to-day that they cannot even raise a finger against the tyrant? Will not the history of India again show such a sight as was shown by the Indians, shown by Rani Lakshmi Bai when with a drawn sword in her hand she started the world with her martial bearing only fifty years ago?

The real cause of this inactivity on the part of the Indians is not to be found in their weakness. We were so long under the spell of the English, and we could not therefore recognise their true form. The educated Indians had turned slaves of the English, as they bore the load of Western education on their shoulders. They did not mix with the common people of their country. They did not perceive how the huge administrative machinery of the English, like a cruel monster, was eating into the vitals of the people, and making the country totally resourceless. They used to peruse the noble sentiments of the rulers contentedly, regard the English as gods, and make the rulers' presence chamber resound with their prayers and mournful cries.

The common people also have not learned the true character of the English. They do not understand the cause and its effect. The means of oppression of the English are so subtle that they cannot be perceived with the naked eye. The *sulum* of the police is an excellant means to effect the physical and mental deterioration of the ordinary village population. But the villagers imagine that the police oppress them only for their personal gains, and that the Government has nothing to do with their oppression. In this way the English did not allow their true character to be known.

But now the charm has begun to be gradually dispelled. The mask is about to fall off. One of the chief beneficial results of the *swadeshi* agitation has been the revelation of the true nature of the English to the Indians.

The Indians were so deluded by the fine exterior of the English, as to make over their lives, their property, their everything into their hands, and were so long sleeping soundly. But now they have had a rude awakening. They now look around and perceive with surprise that the power which in the eighteenth century caused a wail to arise in the house of every artisan in Bengal, in order to secure its self-interest and to stop whose infernal purposes Nawab Mir Kasim made a feeble attempt, is still in existence, and with the selfsame world-devouring hunger is ready to shed the last drop of blood from the bodies of those already reduced to skeletons, in order to add fuel to the flame of its greed. That devilish power still stands proudly. It was so long deceiving us, hiding itself under the cover of that false sympathy which the Queen's Proclamation promised. Like the Vampire it was fanning us and trying to lull us to sleep, so that we might not feel that we were being bled. But the moment we have tried to assert ourselves, its infernal deeds have shown themselves in every direction. Alas! The cry of *Bande Mataram* by a handful of boys has now unsettled the minds of those whom the piteous wailings of the famine-stricken all over the country could not melt. O Englishmen, unfold yourselves still more clearly! Don't play fast and loose any longer. Can't you kindle that fire of oppression which Philip II did in the Netherlands? Can't you invent anything like the Spanish Inquisition? If you can, then come, drive the administrative machinery which is mounted upon the three wheels, viz., the police, the Gurkhas and the *goras* (white soldiers), over the breast of the Indians. Let the land, the water and the sky of India tremble under your frantic dance; let this cremation ground, India, tremble under your wild devil-dance. You will then see whether life returns to these thirty crores of human skeletons.

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67. The *Yugantar* [Calcutta] of the 19th August writes :—

Whatever may be said of other countries, that, at least in our country, the foreigners' rule may not continue for a moment against our will is a truth which all except a few worthies amongst our countrymen, can well understand. It does not require much of intelligence to see that to destroy that which we keep alive with the blood of our own bodies is a matter which requires a little effort on our part only. A distinguished Russian writer has said :—

"If the 200,000,000 Hindus did not submit to the power which demands their participation in deeds of violence, always connected with taking of human life, if they did not enlist, paid no taxes to be used for violence, were not tempted by rewards offered by the Conquerors (rewards originally taken from themselves) and did not submit to the English laws introduced among them, then neither 50,000 Englishmen, nor all the English in the world could enslave India, even if instead of 200,000,000 there were but 1,000 Hindus."

The art has yet to be discovered which will bring a man under subjection who does not accept his subjection. We are in bondage only because we are ignorant of our own strength.

SANDHYA,
August 19th, 1907.

68. The *Sandhya* [Calcutta] of the 19th August, after remarking that though the *feringhi* apparently looks honest and liberal, his recent acts suggest him to be terribly selfish and merciless, proceeds to notice the following allegations :—

(1) The two *panchait*s at Barisal, who were presented with watches and certificates by Sir L. Hare, are reported to have zealously and successfully laboured for the extended sale of British goods in their locality.

(2) The shops at Jhalakati which sell more *Bilati* things than indigenous ones are, it is said, being assessed more lightly for their share of the charges for the punitive police which has been quartered on the town, than those shops which do not.

(3) The suits for arrears of rent instituted by those Zemindars in East Bengal who are zealous in the *swadeshi* cause fall through—they cannot realise their rent from their tenants. It was this which induced Maharaja Surja Kanta to sign the loyalty *kabulyat*.

(4) Translations of the loyalty *kabulyat* are being circulated amongst the villagers, who are being persuaded that the foremost of their countrymen are attached to the *feringhi* and zealous for the extended sale of *Bilati* goods.

(5) Members of the punitive police and general police force are said to have stated that they will pick quarrels with the Hindus, whereupon roits will follow and punitive police forces will be quartered on villages anew each time. These punitive police forces will be maintained by the people at their own expense, and will by their thrusts and strokes compel people to buy things *Bilati*. In concluding, the paper writes that the above statements may or may not be true, but they are what the people believe. And the more this impression is getting fixed on people's minds, the more is hatred of the *feringhi* becoming concentrated. It is difficult to know you for what you are: you are a personation of *Putana* (a demoness).

SANDHYA,
August 20th, 1907.

69. The *Sandhya* [Calcutta] of the 20th August has the following :—

The real significance of the activity in making arrests for sedition is nothing but the dying grin of the wily *feringhi*. A dog, when it gets

into a kitchen to eat food from pots and is discovered and besieged by the people of the house grins and snaps at some of his besiegers. His main object is not to bite any one: he makes indeed a show of biting, but his chief object is to find out a means of escape. The *feringhi* had entered our house and was about to thrust his muzzle into our pot. We have found that out and raised a stick to chase him out of our house. That is why he shows his teeth to and snaps at anybody and everybody. His sedition-grin means this. But the real secret is that he now feels in his heart of hearts that he must wind up his affairs and that is why he seeks a way of escape. This is no threat aimed at sedition, but only a threat of the *feringhi*'s in gambling. It will not do for us to get frightened at this threat. We are the sons of the Mother. We feel that our day is now come and that the day of the *feringhi*'s end is drawing near. If, on a thief breaking

into a house, the householder and all his family awake and try to catch the thief, the thief, seeing no other means of escape, does not fail to make a thrust at some of the men with his house-breaking instrument, for without such thrusts, he runs some risk of being caught. We have all found out that the *feringhi* has trespassed unnoticed into our jurisdiction and have all awoke and are up and doing serving him right by means of *swadeshi* and boycott. No wonder then that the *feringhi* should make a thrust at a few among us. We see very well that he will not now fail to do for some of us in fear of his own life. But there is also no doubt that he will not be able to remain within our jurisdiction for any length of time. The *feringhi* thinks of making his administration undisturbed and secure by clapping the Mother's devoted sons in jail. The mighty Czar has found himself unable to root out sedition in Russia by sending even thousands of patriots to jail and now owns himself beaten by his people. But this Russian move is what the puny *feringhi* has now adopted in this vast and holy land. By the blessing of the Mother it will not be long ere this move is checked. It is the gnat declaring to be but knee-deep waters in which hundreds of elephants have foundered. The *feringhi* has seen but the beginning of evils, but worse evils are still to come (lit. has seen the dove but not the snare). This one has written such and such in his paper, arrest him. That one has said such and such at a meeting, arrest him. It is in this way that the foundations of sedition are being laid. There is now only sedition in words and even that has made the *feringhi* quite rabid. We do not know what he will do if ever there should be sedition in deeds. If mere thrust and parry with words makes it necessary for him to go to Godalpara (a place resorted to for its famous remedy for hydrophobia), God alone knows where he will have to go when there is thrust and parry with bombs. We see clearly that the more there is of sedition in the country the greater is becoming the *feringhi's* alarm. So long the wind of *swadeshi* and boycott only was blowing in the country. That wind became stronger reinforced by *swaraj*. It was as this stronger wind began to blow that the fire of sedition got ablaze. The more the *feringhi* pokes into that fire the more will it spread. In the end he will get bewildered in the midst of a circle of fire. The *feringhi* realises this full well. Still he cannot help poking into this fire, for he is "as a moth intent on entering a fire." Who can resist the decrees of fate? There are many learned men among *feringhis* in England, who have gained wisdom by the study of history. That is why the editors of the leading newspapers in England are turning up the whites of their eyes at sight of the beginnings of this conflagration in India. They are not so weak in intellect as the *feringhis* in this country. They know where a thing will end. That is why they are raising a wail. This bustle of sedition has driven the *feringhi* to his wits' end. We are advocates of *swaraj*. We have girt up our loins to lay down this frame of dust in striving for *swaraj*. To us home and jail are all one. It is not therefore we but the *feringhi* that has anything to fear.

70. The *Sandhya* [Calcutta] of the 21st August writes:—

The vision of freedom.

The *goras* (white men) are now weeping. They expected that they would be able to deceive the *kala admis* (the black men) and by grinding the solid Hindu Society to powder they would walk over it with ease. But the *kalas* would not be deceived permanently. They feel the pain of bondage from time to time and try to rise up. The Feringhi spared no pains to demolish us, but the result is that we are about to turn upon him. He knows that we are too many, and that if we once awake he would be nowhere. He is therefore weeping at the gloomy prospect before him. But we say, O Feringhi, what will it avail you if you weep or if you abuse or persecute us? We are a subject people, we always feel the pain of the vanquished and at the same time we dream of freedom. The sea wave of Jagarnath (Puri) is coming on; we shall embrace it, but you will be washed away.

71. The *Sandhya* [Calcutta] of the 21st August writes as follows:—The *feringhi's* kindness.Most merciful is the *feringhi*.It is by his grace that the beard grows,
And that we eat sweet potato in winter.SANDHYA,
August 21st, 1907.

SANDHYA,

Thanks to the *feringhi's* rules and his sucking, the pot is now empty and wails are now being heard in every house in fruitful India. Thanks to his kindness, our very bones are overgrown with grass. Every year the *feringhi* drains away 25 crores of our money. Where should there be then plague and famine if not in our country? It is those who have not enough to eat, sufficient clothing to cover themselves with, and comfortable beds to lie on, that fall victims to plague. It is in bustees inhabited by the poor that the plague makes desolating ravages. Has any one of you ever seen plague break out in Chowringhee? The plague is a disease to which the poor are peculiarly liable. Plague means poverty and we are dying of plague. Pestilence is for us, for we have no food in our stomachs, foreigners are snatching away morsels of food from our mouths. When the *feringhi* had no food in his country he, too, used to die like us. Now that he has carried away by force the goddess of fortune, he is blessed with plenty. That is why the plague that used to afflict the *feringhi*' now sits on our shoulders. Strictly considering, it is the *feringhi* who has brought plague into our country. Roughly speaking, the *feringhi* is our plague.

But *feringhi* would by no means admit this himself. Our evil genius, (literally our planet Saturn in its most malignant position) Lord Curzon, wrote a letter the other day to an English newspaper strongly contradicting this charge. He says that poverty is not the cause of plague in India. Deaths of many thousands of us from plague to-day have moved the bowels of compassion of the *feringhi* Government. Emperor Edward himself has written to Lord Minto to the following effect:—"I am deeply grieved at heart to see my Indian subjects dying of plague." But the Emperor has nothing to say of such horrible incidents as the rotting in jail for trying to serve their country, of youths devoted to the Mother, who have girt up their loins to preach *swadeshi* with a view to the removal of that poverty which is the root of plague, of the breaking of their heads by the *lathis* of the punitive and Gurkha police, of the making into *kabob* (roast meat) of patriotic leaders in *hasat* in the Punjab and of the cry for mercy raised by innumerable men and women all over the country under the *feringhi's* merciless oppression. It is only his sympathy with the Indians dying of plague that causes his breast to overflow with tears. Lord Minto has, on the other hand, published a long list of the needful that require to be done to drive plague out of the country. The plague (it seems) is bound to be stamped out this time. All the fury of the authorities is directed against rats. Let only the race of rats be extirpated and there will be no more any plague in the country. That is why the *feringhi* will make grand preparations this time for the killing of rats. Directly the rats are killed, plague will leave the land and as soon as plague leaves the land the Indian people will be blessed with longevity and the Indian soil with plenty. There is nothing to fear any longer. That is why we say—"Most merciful is the *feringhi*. It is by his grace that the beard grows and that we eat sweet potato in winter."

But the people of the country have far other notions of the cause of plague. They have realised that it is the *feringhi* rat who has brought plague into the country by robbing it of its wealth and food-grains. They have realised that this rat is the root of plague. That is why they have set the trap of boycott for catching this rat and they also see that, caught in this trap, the *feringhi* is now devouring the bait (lit, chewing the fried rice) and seeing this they are shouting with delight "*Bande Mataram.*"

UAIYA PAPERS.

UTKALDIPAKA.
August 10th, 1907.

Interference with the management of religious endowments in Nilgiri not approved.

72. The *Utkaldipika* [Cuttack] of the 10th August regrets to notice that the Government Agent has unnecessarily interfered with the management of religious endowments in Nilgiri, which were hitherto in the hands of the Rani of that State. The Raja has been for some time remaining in Cuttack under the orders of Government. The Rani, who was alone in the *garkh*, deserved sympathy more than interference. It is said that this interference has compelled her to leave the state and remain at Puri.

If Government thought that the management of the religious endowments was not good and effective, it might have given her good assistants to carry out the work. This interference with religious matters will no doubt create a good deal of discontent in Nilgiri. It is hoped that Government will reconsider the matter.

73. The same paper agrees with its contemporary of the *Star of Utkal* in the latter's statement that the powers and status of the Tributary Chieftains in Orissa have been considerably reduced, as may be evident from a comparison of the *sanads* that they received during the British occupation of Orissa in 1803 with those that they received during the viceroyalty of Lord Elgin. It is said that the *sanads* received by the Chieftains during the vice-royalty of Lord Minto resemble closely the *sanads* received during the vice-royalty of Lord Elgin, though the provision regarding the capture of wild elephants is not the same in the two *sanads*.

74. In reviewing the Mayurbhanj annual administration report for 1905-1906 issued recently by that State, the same paper observes that, though the Mayurbhanj State has imitated the system of British administration, and

though it has introduced some perceptible improvements in certain branches of the administration, the general condition of the Mayurbhanj people cannot be said to be prosperous.

75. The *Sambalpur Hitaishini* [Bamra] of the 10th August approves of the appointment of Babu Parameswar Misra as the Dewan of the Rairakhole State, and hopes that he will do there as well as he did at Raigarh, where he was a Settlement Officer.

76. The *Utkaldipika* [Cuttack] of the 10th August hears that Lala Lajput Rai has submitted a representation to the King in Council for the reconsideration of the punishment that has been inflicted on him, and observes that though the action of the Lala is legal and constitutional, there is very little chance of his representation being favourably considered by Mr. Morley and other authorities, whose minds have all been poisoned by reports from India.

77. The same paper is surprised to learn that Mr. Pindi Das, the editor of *India*, and Mr. Dina Nath, the editor of *Hindusthan*, have each been sentenced to undergo rigorous imprisonment for five years for writing seditious articles in their respective papers. Many gentlemen in Rawalpindi have been in custody for more than a month, on the suspicion that they have committed or abetted the commission of riot and sedition. The general belief of the Indians is that the objectionable persons noted above are neither seditionaries nor revolutionists, but simply innocent persons who wanted to secure relief against the unjust and high-handed proceedings of certain Government officers. No good will therefore come out of the repressive measures that have been adopted against them.

78. In connection with the present unrest in India, the same paper draws the attention of the public to the letter of the Maharaja of Bikaneer, published in the *London Times*, in which the Maharaja supports the repressive measures adopted by the British Government in India, and hopes that the Indian Princes will no doubt help the British Government in stamping out the unrest, in case it assumes serious proportions. The writer observes that the writings of the Maharaja are simply calculated to create a laugh in the circles of well-informed persons in India, for nobody tries to subvert the British Government in India, which is an impossible feat in so far as the Indian sociologists and extremists are concerned. The majority of the seditionists are simply dissatisfied with certain unpopular measures of Government. Only wise statesmanship having the good of the Indians for its ulterior object, can remove the unrest in India and restore the confidence in, and affection for, the British Government.

79. The *Garjat Basini* [Talcher] of the 10th August is of opinion that the severe punishments inflicted on the editors of *India* and *Hindusthan* in the Punjab have created great disappointment in the public mind.

UTKALDIPAKA.
August 10th, 1907.

SAMBALPUR

HITAISHINI.

UTKALDIPAKA.

UTKALDIPAKA.

UTKALDIPAKA.

GARJAT BASINI,
August 10th, 1907.

URIYA AND
NAVASAMBAD,
August 7th 1907.

The Pioneer on the abolition of
the Permanent Settlement in
Bengal.

80. The *Uriya and Navasabad* [Balasore] of the 7th August strongly objects to the proposal of the *Pioneer* to abolish the Permanent Settlement in Bengal at a time when the whole of Bengal is in seething discontent.

Perhaps the *Pioneer* has some information regarding

the secret intentions of Government. Nevertheless, it is unwise to make such revolting proposals at the present time. The writer requests the responsible authorities in India to reflect on the matter with care.

SAMBALPUR HITAI-
SHINI,
August 10th, 1907.

The attitude of Eastern Bengal
towards its Lieutenant-Governor.

81. The *Sambalpur Hitaishini* [Bamra] of the 10th August is sorry to learn that the residents of certain districts in Eastern Bengal are unwilling to vote valedictory addresses for their Lieutenant-Governor, who is touring among them. Surely it is not prudent on the part of the oppositionists to dissatisfy or insult high civil officers, and thereby bring future troubles on themselves.

UTKALDIPAKA,
August 10th, 1907.

The high price of food-stuffs in
Kendrapara.

82. The *Kendrapara* correspondent of the *Utkaldipika* [Cuttack] of the 10th August states that food-stuffs are so dear in that part of the Cuttack district, that even brinjal costs four annas per seer. The purchase of fish

by the poorer classes is therefore simply out of the question.

UTKALDIPAKA.

The high price of rice in Puri.

83. The *Puri* correspondent of the same paper states that coarse rice sells at 7 or 8 seers, and fine rice at 5 or 6 seers, per rupee in that place.

UTKALDIPAKA.

84. The same paper states that the virulence of cholera is gradually abating in the Puri town, and that the roads and streets in that town are looking more neat and clean, and that this is due to the exertions of Mr. Madeira, the Conservancy Inspector of that town.

UTKALDIPAKA.

85. The same paper states that 47 persons died of cholera in the last week in the Cuttack town, and that the disease appears to be growing in severity there.

UTKALDIPAKA.

86. The *Sidheswarpur* correspondent of the same paper states that a kind of oil named *badam tel* is now-a-days sold in the shops, and that the confectioners practise deception on the public by preparing sweetmeats with that oil and passing them on to their customers as sweetmeats made of clarified butter. As the oil is injurious to public health, the confectioners should be warned.

UTKALDIPAKA.

Cholera in and near Jajpur town.

87. The *Jajpur* correspondent of the same paper states that cholera,

which first broke out in village Somenathpur, near Jajpur town, has made its way to that town, making some of its residents succumb to it.

UTKALDIPAKA.

Cholera in Kendrapara, in Cuttack.

88. The *Kendrapara* correspondent of the same paper states that cholera does not seem to abate either in the Kendrapara town or its suburbs, and that one or two deaths occur every day.

GARJAT BASINI.

89. The *Garjatbasini* [Talcher] of the 10th August states that the health of the Talcher town is not good, and that cold and fever prevail in some of its parts.

GARJATBASINI.

90. The *Athgarh* correspondent of the same paper states that the public health in that State is good.

GARJATBASINI.

states that bears are committing great mischief in Parjang, in Dhenkanal, and that steps should be taken to remove the same.

UTKALDIPAKA,

91. The same paper states that bears are committing great mischief in Parjang, in Dhenkanal, and that steps should be taken to remove the same.

August 10th, 1907.

Ferocious bears in Dhenkanal.

92. The *Utkaldipika* [Cuttack] of the 10th August speaks approvingly of the Director of Agriculture's notice to the effect that Messrs. B. Banerji and Co., the Oil-mill-owners in Cuttack, are prepared to purchase ground-nuts, when 3 or 4 maunds of them are offered at a time, and advises the agriculturists in that district to grow that crop, which is bound to prove paying as a market has already been created for it in Orissa.

UTKALDIPAKA.

93. The same paper states that heavy showers of rain fell for some days in the last week in the Cuttack town.

UTKALDIPAKA.
August 10th, 1907.

94. The same paper states that good rain has fallen in all the parts of Orissa, where agriculturists are in a position to begin transplantation and other agricultural operations. The anxiety on account of water has been removed, while the forecast of crops is hopeful.

The state of the crop in Orissa. The weather and crop in Talcher. The weather and crops in Athgarh.

95. The *Garjatbasini* [Talcher] of the 10th August states that moderate showers of rain in that State are enabling the agriculturists to proceed with transplantation and other agricultural operations.

96. The Athgarh correspondent of the same paper states that good rain has kept transplantation work going in that State.

97. The Athgarh correspondent of the same paper states that the Raja of Athgarh has prohibited sericulture in his State, on the pious ground that it involves the destruction of innumerable insects, which the Raja is not prepared to countenance.

Sericulture interdicted in Athgarh on religious grounds. The weather and crop in Bamra. The 10th August states that transplantation work cannot begin in that State for want of rain, and that the outlook of the crops is not good.

98. The *Sambalpur Hitaishini* [Bamra] of the 10th August states that transplantation work cannot begin in that State for want of rain, and that the outlook of the crops is not good.

99. The *Utkaldipika* [Cuttack] of the 10th August states that the anniversary of the *swadeshi* was celebrated with great eclat on the 7th August current at the Cuttack Town Library Hall, whence a procession started in a pompous style to certain parts of the Cuttack town, and was treated with three or four fiery lectures by some speakers, whose names are not given. The names of the leaders of the processionists, as also of the masters of the ceremonies, are also omitted. The purport of the lectures runs thus:—

To adopt the *swadeshi* is to serve the motherland. None of the Indians should desist from serving their mother-country, though several Indians have been banished, put in custody and otherwise oppressed for serving their motherland. The Indians should be ready not only to undergo troubles, oppressions and insult, but should give their lives in the cause of their country. When the vow has been taken to serve the mother-country, the vow must be kept without fear. The speeches were greeted with cries of *Bande Mataram* proceeding from hundreds of mouths. Many articles of Indian manufacture were ready in the Town Library Hall for sale to the public, and every visitor gladly purchased what he wanted and liked best. The writer hopes that the anniversary of the *swadeshi* will be observed in every part of Orissa, and the sale of indigenous articles encouraged thereby.

100. The *Garjatbasini* [Talcher] of the 10th August hails with delight the attempt of the Muhammadans in Berhampore in Ganjam, under the leadership of Mr. Abdul Hajiz, to hold a preliminary meeting there, with the object of convening a monster meeting of

the Muhammadans in that town for the adoption of measures best calculated to improve the condition of the Muhammadans in Orissa. Mr. Abdul Hajiz has promised to pay Rs. 5,000 towards the purposes of the meeting.

101. The same paper passes severe remarks on the office bearers of the Utkal Union Conference, who have not yet taken any active step to settle the preliminaries antecedent to the holding of the next meeting of the Conference at Puri. The lethargy of the executive committee clearly proves that Orissa is in need of a good and competent leader. Truly the want of active workers is great.

GARJATBASINI,
August 10th, 1907.

GARJATBASINI.

GURJAT BASINI.

SAMBALPUR
HITAISHINI,
August 10th, 1907.

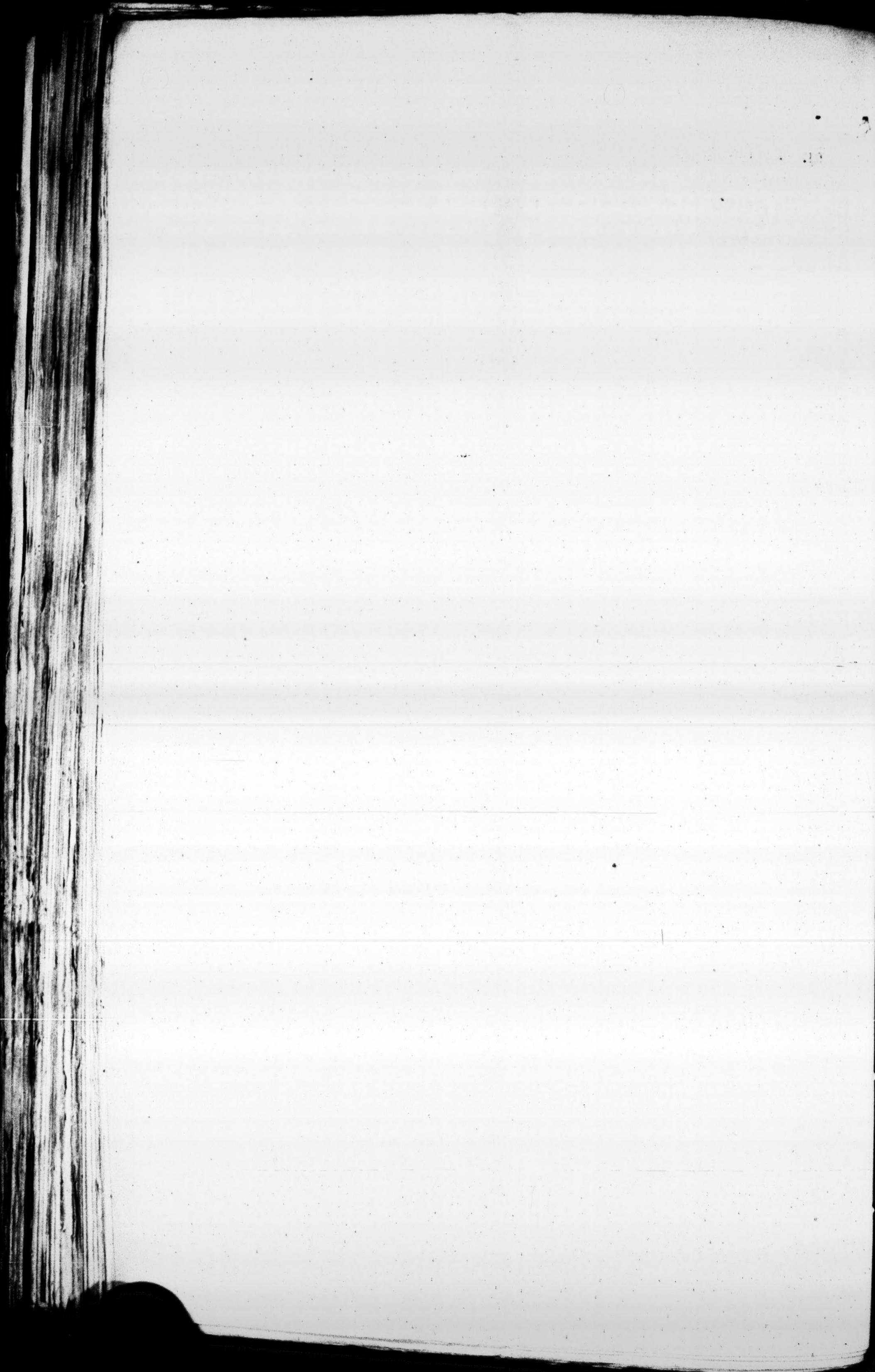
UTKALDIPAKA,
August 10th, 1907.

GARJATBASINI,
August 10th, 1907.

GARJATBASINI.

BENGAL TRANSLATOR'S OFFICE,
The 24th August 1907.

NARAYAN CHANDRA BHATTACHARYYA,
Bengali Translator.



CONFIDENTIAL.]

[No. 34 of 1907.

REPORT (PART II)

ON

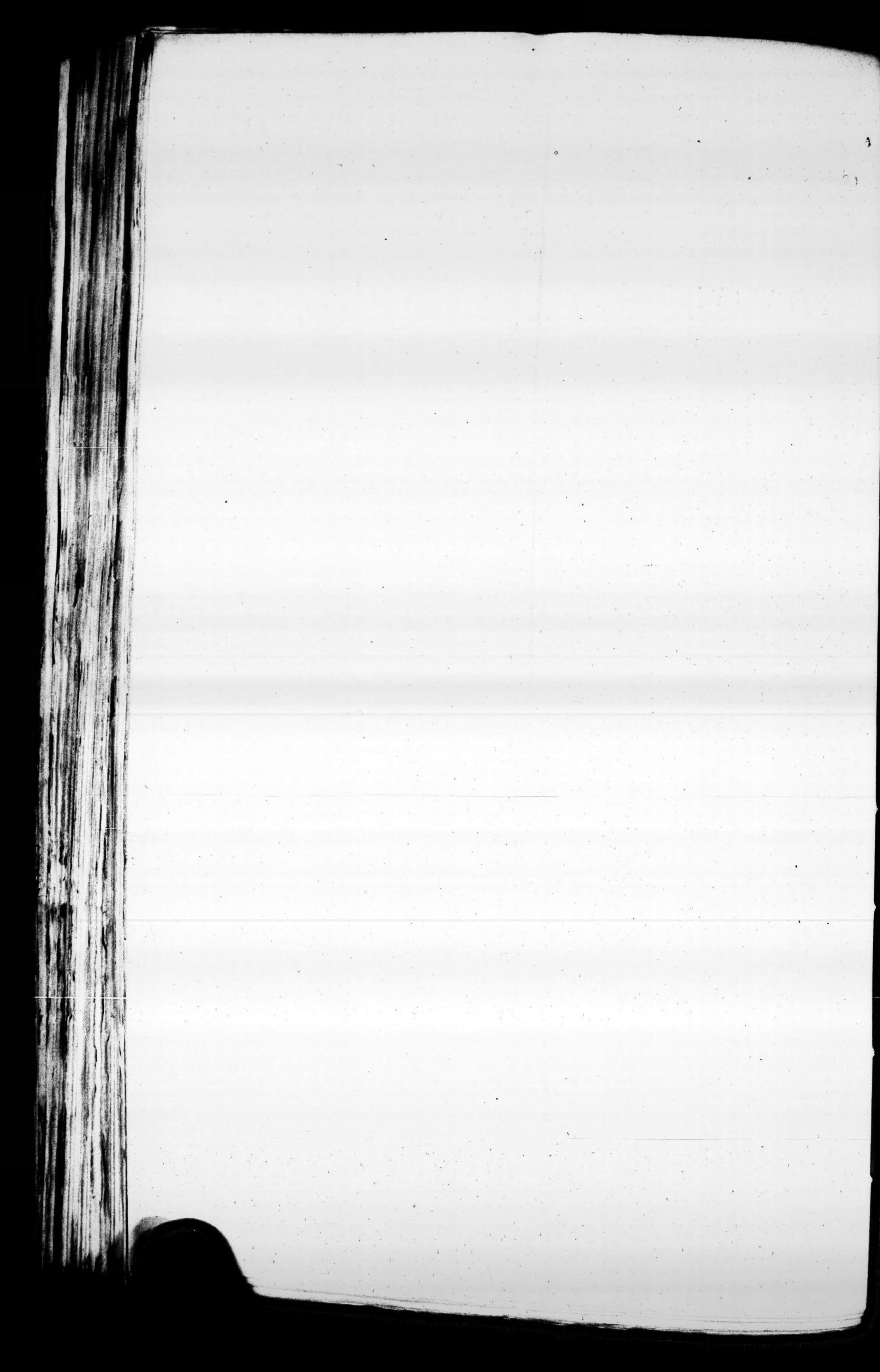
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

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I.—FOREIGN POLITICS.

1288. Commenting on the mission despatched to Japan by Amir Habibulla Khan, the *Indian Mirror* considers it a fresh testimony of the reforming zeal which he has brought to bear upon his sovereignty, and that if he should live a few years longer, Afghanistan will attain the level of the foremost Powers of the world. Politically the meeting of Afghanistan and Japan has a happy significance. With Afghanistan in the near Middle East, guarding the frontiers of India, and Japan in the Far East, preventing all possible ingress to India by sea, Britain may well afford to snap her fingers at Russia or any other Power. If the example of the Amir is followed by other great Muhammadan Sovereigns, such as the Shah of Persia and the Sultan of Turkey, Asia will go on progressing day by day till she attains once more the eminent position which she occupied in the days of old.

INDIAN MIRROR,
16th August 1907.

II.—HOME ADMINISTRATION.

(a)—Police.

1289. Referring to the reports from Mymensingh to the effect that recently Maulvi Liakat Husain and the three Inspectors, three Sub-Inspectors in full trim, with a posse of fifteen constables armed with rifles, invaded the press and office of the *Charu Mihir* with a search-warrant to find some paper wanted as evidence in the case against Maulvi Liakat Husain, the *Amrita Bazar Patrika* is of opinion that such a ludicrous sight cannot fail to rob the people of whatever remnant of respect they might have for the constituted authorities, when they find the powerful British Government descending to the level of employing the military or military police on the peaceful errand of searching a Bengali house for some papers. It is only the height of panic, by no means desirable in any Government, which can induce responsible authorities to take such a pitiful step or make such a brave show like the planting of a battery of big guns to kill a few gnats.

AMRITA BAZAR
PATRIKA,
22nd August 1907.

(b)—Working of the Courts.

1290. Commenting on the judgment in the Comilla shooting case, the *Telegraph* lays special stress upon the fact of the Comilla shooting case. Mr. Byrne Superintendent of Police, being withheld from giving evidence regarding many of the important points in the case, and says that it remains to be seen how the Government deals with those who were in charge of the case—from enquiry to finish—in the Lower Court.

TELEGRAPH,
17th August 1907.

1291. Commenting on the judgment of the High Court in the Comilla shooting case, the *Hindoo Patriot* is of opinion

HINDOO PATRIOT,
17th August 1907.

Ibid. that such cases illustrate, too plainly to be misread, the evils of the union of the judicial and executive functions, against which public complaint is so firm and universal, for it is a system which prevents a Judge from dissociating himself from extraneous facts and maintaining a strictly judicial frame of mind.

1292. The *Amrita Bazar Patrika* states that the results of the Comilla and Jamalpur cases should open the eyes of the Viceroy to the real situation in Eastern Bengal.

AMRITA BAZAR
PATRIKA,
17th August 1907.

The disturbances at both these places were attributed to the violent conduct of the Hindu *swadeshi*s towards Musalman purchasers of foreign goods. But the findings in either case have proved that it was not so. The attitude of the Local Government towards the Hindus was, from the very beginning, most unsympathetic, unfair, and unjust. It is hoped that the result of the shooting case will not be lost on the rulers, as it proves conclusively that the policy of pitting Musalmans against Hindus does not pay in the long run.

1293. The *Bengalee* says that the proceedings in the Comilla shooting case throw a flood of light upon the character of the Government which has been installed in the new province. In this case the ablest police officer of the province was deputed to hold an enquiry, assisted by a body of experienced Inspectors,

BENGALEE,
17th August 1907.

supervised by the Magistrate and the Commissioner of the Division. But they bungled so fearfully that the real culprit is still at large and three men were sent up for trial on a capital charge upon the flimsiest evidence. The officers of the new province are strong in executive repression, but legality is their weak point. From the humblest head-constable to the head of the Government everybody imagines that he is the lord of creation, and that whatever he does, legal or illegal, will meet with the support of his official superiors. It is this unfortunate state of things which has done much to deepen the public discontent and to intensify the excitement which undoubtedly prevails in the new province.

BENGALEE,
18th August 1907.

1294. The proceedings in the Comilla shooting case are considered by the *Bengalee* as serving to reveal the abnormal condition of things which the partition of Bengal

has created in the new province. The ancient traditions of even-handed justice between class and class and race and race, have disappeared, and even Judges, carried away by the prevailing official feeling, sit upon the bench and discharge their duties with preconceived sympathies which are a part of the official creed of the new province. If the impression were to go forth that Hindus cannot expect justice in the new province, it would do more than anything else to weaken the hold of the Government upon the vast Hindu population of the Empire.

INDIAN MIRROR,
18th August 1907.

1295. Referring to the judgment of the High Court in the Comilla shooting case, the *Indian Mirror* finds that the reputation of the High Court, as the protector of the weak and innocent, has been most eloquently

vindicated by the dispassionate and masterly judgment of Justices Mitter and Fletcher. The people are daily losing faith in the executive, and it is the High Court alone that retains their confidence. From the manner in which the case was tried by the Sessions Judge, Mr. Cumming, the people will not unreasonably infer that the Judiciary of the new Province are under executive influence. The facts disclosed in the High Court judgment have shocked the public feeling beyond measure. The whole matter requires a thorough sifting, so that the real facts may come to light, or else the impression will be strengthened in the public mind that even the courts of justice are becoming tainted with racial bias.

AMRITA BASAR
PATRIKA,
19th August 1907.

1296. Commenting on the Comilla shooting case, the *Amrita Bazar Patrika* declares that the Government of Eastern Bengal and Assam should not have allowed the

three accused to be put on their trial when, to their knowledge, there was not a scrap of evidence against them. Mr. Ryland was its own nominee, and hence it placed implicit faith upon what he did and what he did not. The Government is thus wholly responsible for placing three men, whom it had every reason to believe innocent, on their trial, and getting them tried by a Judge who is utterly unfit to discharge his duties. The Government should pay heavy compensation to the three innocent men who without rhyme or reason have suffered the greatest wrong possible at its hands.

AMRITA BASAR
PATRIKA,
21st August 1907.

1297. Commenting on the *Englishman's* criticism of the judgment of the High Court in the Comilla shooting case, the *Amrita Bazar Patrika* says that it is a wonder the present

Officiating Chief Justice, who has the reputation of being an independent and strong-minded Judge, should tolerate the insulting remarks of that journal, not only towards Justice Mitter, but also Justice Fletcher. These two learned Judges have by a series of admirable judgments, saved the High Court's reputation for justice, which had well-nigh gone. It is the duty of the Chief Justice to see that their character is not sought to be damaged in any way by unscrupulous public prints, especially when they cannot defend themselves.

AMRITA BASAR
PATRIKA,
2nd August 1907.

1298. Commenting on the judgment of the Sessions Judge in the Comilla shooting case, the *Amrita Bazar Patrika* questions the advisability of the further retention in a position of power over the life and liberty the people, of a Judge who could

betray such phenomenal ignorance and perversion of law, and such extraordinary want of common sense, as has been done in this case. The journal also questions the justification of the Government of Eastern Bengal in putting innocent men upon their trial with the full knowledge of all antecedent circumstances and in the face of its admission in the official *communiqué* that the deceased Musalman had been shot dead by "some unknown person." Retribution has no doubt come in the shape of a thorough exposure in the highest judicial Court in the land, but the public demand a prompt and unhesitating pronouncement by the Imperial Government upon these unprecedented revelations.

1299. In connection with the Comilla shooting case, the *Amrita Bazar Patrika* enquires what the Government propose to do by way of righting the wrong which has been done to the acquitted men. The journal also suggests that with reference to the officials concerned in the prosecution, the Government should publicly express their sense of their conduct so far as the same has, by the judgment of the High Court, been found worthy of censure.

1300. In connection with the acquittal of the accused in the Comilla shooting case, *Bande Mataram* says that it was a case in which the interests and the false sense of prestige of a powerful Government were on one side, and the sympathies, moral sense, and convictions of a whole people on the other. All Bengal believed, all Comilla knew, that the three men sentenced to death and cruel suffering were innocent. They believed, rightly or wrongly, that those who were seeking their condemnation were equally aware of their innocence, and that the prosecution was an unholy alliance between some of the powers that be and a pack of *budmashes*. The judgment of the Lower Court was felt by all to be a travesty of laws and a bleeding wound to justice, and the decision of the High Court has not only been a victory for the people against the oppressive and conscienceless bureaucracy of East Bengal, but a triumph for morality and the human conscience over the cynical dictates of political necessity.

1301. The *Bengalee* draws the attention of His Lordship the Acting Chief Justice to the remarks in connection with Gross contempt of court. the Bloomfield murder case which appeared in the editorial columns of the *Englishman* of the 16th August, suggesting that if the judgment in the case was not a good one, the particular Judges concerned should not again be entrusted with cases of this description. The *Bengalee* considers this gross contempt of court, as a serious reflection upon two of His Majesty's Judges who decided the Bloomfield murder case, and suggests that at least a reprimand seems necessary.

1302. Commenting on the statements made by the *Englishman* and the *Statesman* to the effect that the lenient punishment meted out to the accused in the Bloomfield murder case would have the effect of endangering the security of the life and property of Europeans residing in mufassal districts, the *Telegraph* says that European factors have been living in the remote mufassal, in the midst of illiterate rustics for a period of more than a century and a half, and yet there have been no cases justifying such foolish nervousness. On the contrary, Europeans have been accused of making aggressions on Indians and the latter have been worsted. The punishment in this case is considered by the journal as being sufficiently adequate, considering that Mr. Bloomfield had done the accused considerable wrong under which they had been smarting for some time. The cause of irritation, as set forth by the learned Judges of the High Court, was the constant litigation, civil and criminal, instituted by Mr. Bloomfield against the accused. It has been clearly shown that, although the accused committed the act under provocation, they had no intention of causing death. It was their intention, as proved by witnesses, that he should only get a good beating and be in hospital for a time. If Anglo-Indians think that the value of their life and property has been cheapened by the judgment of the High Court, they are awfully mistaken. The High Court in this case has upheld the prestige of British justice, and those who are crying out against its decision, are sadly betraying a lamentable lack of statesmanlike insight.

AMRITA BASAR
Patrika,
23rd August 1907.

BANDE MATARAM,
20th August 1907.

BENGALEE,
17th August 1907.

TELEGRAPH.
17th August 1907.

BENGALEE,
18th August 1907.

1303. Referring to the Khulna sedition case, the *Bengalee* says that the judgment of their Lordships, Justices Mitter and Fletcher, setting aside the order passed by the Magistrate of Khulna, was a foregone conclusion. "Nobody could have perused that remarkable piece of absurdity, the judgment of Mr. Ahmed, without being convinced that there was really no case against Babu Veni Bhusan, and that he was sought to be victimised merely because the police and the executive wanted somebody to be hanged for the day's work." So long as the Criminal Bench of the High Court is presided over by Judges like Mr. Justice Mitter and Mr. Justice Fletcher, the interests of law and justice are in safe hands.

AMRITA BAZAR
PATRIKA,
19th August 1907.

1304. Referring to the case of Lala Dhani Ram, of Abbotabad, the *Amrita Bazar Patrika* says that not only in Eastern Bengal, Deportation of Lala Dhani Ram. but in the Punjab too, the "favourite wife" is being petted in an open and unblushing manner. The

judgment of the Deputy Commissioner of Abbotabad in the Lala's case and the final order of the Chief Commissioner thereon, make it clear to any unprejudiced mind that Lala Dhani Ram was deported, not because he had committed any offence, but because they wanted to humour a clique of Muhammadans of the locality. By showing such nervousness the authorities will only lose their prestige in the eyes of both the Hindus and Musalmans.

BANDE MATARAM,
22nd August 1907.

1305. *Bande Mataram* considers the deportation of Lala Dhaniram as scandalous in its barefaced injustice. He was The new principle of law. deported to "satisfy the Muhammadan community of Abbotabad." An innocent man is thus hustled out of his place of residence in order to "satisfy" a number of would-be law-breakers who mean to commit a criminal offence against him if he is not removed. At this rate a man ought to be put to jail for carrying money about him and so encouraging a thief to pick his pocket. The reasoning of the Abbotabad luminary has had its imperfect prototype in the conduct of the stoppers of conferences in Bengal, who deprived men of their rights as citizens because its exercise was likely to lead to a breach of the peace. "The innocent must be punished because the guilty choose to be guilty. Such is the latest guiding principle of that mystic entity called British justice."

BANDE MATARAM,
19th August 1907.

1306. *Bande Mataram* eulogises the recent important decisions of Justices Mitter and Fletcher, and considers that the bold opposition of the sense of justice and respect for law, to the interests of an irritated and determined Government in a time of great political unrest and disturbance, is an episode which history will love to record. It is feared, however, that this is the last flaring up of the old fire previous to extinction, as the executive will take care not to repeat the error of placing a fearless, just, and religious Hindu lawyer on the Criminal Bench with a young Barrister-Judge fresh from England and still full of the uncorrupted moral temper natural in a free country. The victory should therefore not cause undue elation, as its causes are transient and its tenure insecure. In the Punjab and Eastern Bengal the executive and judicial have combined to carry on a policy of repression to combat the movement which is undisguisedly directed against the continued supremacy of the present ruling community in all its aspects. The integrity and independence maintained by the High Court of Bengal has been the chief moral asset of British rule, but the inevitable tendency of bureaucratic rule when threatened by the increasing self-assertion of the people has affected it, and popular trust and reverence have decreased proportionately. Though independent of the executive authorities, the appointment of a Chief Justice of weak personality and an increase in the number of the right kind of Civilian Judges will easily convert the High Court into a source of strength to the bureaucracy.

BENGALEE,
23rd August 1907.

1307. With reference to certain recent judgments given by the Criminal Appellate Bench of the High Court, convicting Criminal justice. Judges and Magistrates in the mufassal of gross ignorance of law and procedure, the *Bengalee* says that accused persons in the mufassal are punished illegally, not by ignorance but deliberately, just to harass them, the convicting officer knowing full well that the conviction is sure to be quashed on appeal to the High Court. The question therefore naturally

arises as to whether those, who are thus capable of prostituting their office, ought to be retained for a day longer in the service. The evil has assumed scandalous proportions, and it may be yet the undoing of Sir Lancelot Hare.

1308. The Bande Mataram declares that the process of terrorism that is going on at Rawalpindi in the name of administering justice is too open and transparent to require any unravelling. The series of episodes connected with the Rawalpindi trial, in which humanity has been outraged and decency defied, should nevertheless be taken to heart by the people. They demand an adequate response of stern and resolute work as an atonement and recompense for the sufferings of these martyrs. No patriot would shrink even from the agonies to which the accused are being subjected during the course of their trial at Rawalpindi, if he could at least faintly hope that his countrymen would carry on the patriotic work undaunted, and with a greater amount of determination and energy. From the very beginning of the trial, the bureaucratic law seems to have been whetted against the alleged offenders. The refusal of bail to the accused testifies to the petty vindictiveness of the judiciary, which ostensibly exists to diminish crimes and not to exasperate people into their perpetration. The ill-treatment of the accused can without the least exaggeration be characterised as wanton cruelty. The ferocity on the part of a tribunal, whose special duty should be to abstain from inflicting the least punishment on a man till his guilt has been fairly established, is a violation of the first principle of justice, and turns a court of law into a torture chamber. The trial has now extended over nearly two months, and the sickening details of inhumanity practised upon the accused continue to be as distressing as ever. The heavy price that these men are paying for merely inducing the spirit of self-assertion in the people, should nerve others to greater and greater sacrifices in the service of the motherland.

BANDE MATARAM,
20th August 1907.

1309. The Amrita Bazar Patrika finds that the authorities have gained nothing by adopting the policy of pitting Muhammadans against Hindus: on the contrary they have, by making the Muhammadans a distinct factor, multiplied their own difficulties. For if they now appoint a Hindu Judge, they must necessarily appoint a Mussalman also. Originally the intention of the rulers was to appoint one Indian to the India Office. But they now feel that if they take in a Hindu they must also provide for a Muhammadan. It is quite true that the Mussalman alliance has given the Government some advantage over the Hindus, but it has also damaged its prestige. It is for the sake of "the favourite wife" that the Government of Eastern Bengal now finds itself in the most humiliating position possible with regard to the Comilla affair.

AMRITA BAZAR
PATRIKA,
21st August 1907.

(d)—Education.

1310. Commenting on the benefits to be derived from popular education and its necessity for making a man fit to take part in the government of the country, the *Indian Nation* states that Indian Patriots, hoping for the day when India shall have a measure of popular Government, should realise that nothing will so hasten the day when a democratic power like England will feel bound to gradually enlarge the area of the constitution, as sacrifices on behalf of the education of the people. If India has sons and daughters, who love her well enough to sacrifice themselves for her, they can hardly sacrifice themselves in a better cause than that of lifting up the people of their country out of the depths of their ignorance.

INDIAN NATION,
19th August 1907.

1311. The Bengalee urges the necessity of lectures being delivered on Pali to the B. A. students of the Presidency College. "It is hardly creditable to the premier Government College in the province that it should be without a chair in Pali."

BENGALEE,
21st August 1907.

Teaching of Pali in the Presidency College.

(h)—General.

TELEGRAPH.
17th August 1907.

HINDOO PATRIOT,
17th August 1907.

BENGALEE,
20th August 1907.

BANDE MATARAM,
21st August 1907.

BENGALEE,
22nd August 1907.

BENGALEE,
22nd August 1907.

1312. In commenting on the Belfast riots, the *Telegraph* states that the Belfast riots and the ringleaders of the Irish mob are being treated very differently from those Punjabi leaders, the head and front of whose offending was that they protested against certain measures of the Government in unmeasured language. It is true that signs of unrest were visible in some districts of the Punjab, but they sink into utter insignificance before the rash savagery which is being displayed by the Irish mob. Undue coercion in putting down any outward manifestation of popular discontent is a prolific source of much evil.

1313. Referring to the methods adopted by the Home Government for the suppression of the Belfast riots, the *Hindoo Patriot* says that had a riot on a much smaller scale broken out in India, the authorities, acting under instructions from the present Liberal Secretary, would have adopted more stringent measures for its suppression. The difference between the policy pursued here and that recently adopted in Ireland with such success is owing to Ireland being under the charge of real statesmen, who know how best to deal with a critical situation, and India being governed by raw and inexperienced Civilians, who feel happy only when taking recourse to sensational measures and abusing the people wholesale. Mr. Morley, the philosopher, may however profit by the example of the Irish Government.

1314. The *Bengalee*, in reporting that the Comilla officials have prohibited by beat of drum, more than five persons from walking together in the streets, says that as the Ordinance does not empower even the Lieutenant-Governor to promulgate such a preposterous *ukase*, it is curious to know who this mighty official is whose genius has evolved and issued it. If district officials persist in playing such fantastic tricks before the public, they cannot hope to retain either the esteem or the confidence of the people over whom they are appointed to rule.

1315. Remarking on the manner in which the Hindus have been everywhere singled out for bureaucratic displeasure, *Bande Mataram* accepts it as a good sign, for it proves that according to the bureaucracy the Hindus are in earnest about their political salvation. The efforts to de-Hinduize the various State services is beneficial to the nationalist cause, and if the people get back their confidence in themselves, nothing can stand in the way of the realisation of the nationalist ideal. The distrust of the Hindus by the ruling class is reawakening the self-respect of the nation and driving them to the path of self-help. The deeper and more widespread the distrust, the greater will be the chance of success. The distrust will gradually extend to the Muhammadans and all other children of the soil. When the Muhammadans understand the true meaning of the movement and realise that the Hindus aim at establishing the rule of the people by the people, they cannot but make common cause, for there is no bar to the unification of different races into one nation, notwithstanding pronounced disparities in religion, language, and other vulgarly accepted ties of unity. Patriotism is devotion to the motherland, and those who have no difficulty in acknowledging India to be their common motherland should also have no difficulty in working together for a political end.

1316. The *Bengalee* considers the speech of Sir John Hewett at Nainital on the occasion of the first meeting of the Industrial Conference for the United Provinces as a striking contrast to the halting and hesitating policy of the Government of Bengal and as a still more melancholy contrast to the policy and practices of the Government of Eastern Bengal and Assam, who are employing Gurkha police and punitive police to kill even honest *swadeshi*.

1317. Referring to the attitude of the *Englishman* towards the High Court in connection with the latter's judgments in the Bloomfield murder case, the Comilla shooting case, and the Khulna sedition case, the *Bengalee* declares that if it is wicked to stir up feeling of disloyalty to the Government, it is equally wicked to

seek to shake public confidence in the only institution in the country which is regarded as the palladium of personal liberty and property. The arm of the law is strong enough to deal with the former class, but there seems to be no power in the land to restrain the journal that from day to day writes what it pleases and insults His Majesty's Judges.

VI.—MISCELLANEOUS.

1318. By calling their document an "appeal," *New India* is of opinion that the signatories of the loyal appeal evidently wanted to disavow any intention of approaching

The loyal appeal.

wanted to disavow any intention of approaching the Government with a protestation of their loyalty. It is a homage, however feeble it may be, that the so-called aristocracy of the province have been compelled to render to the general public opinion. The document is apparently meant for the people, but its language is not that of the people, and it bears on the face of it proofs of its being a joint production of some cunning officials and accommodating Calcutta landlords. No one, however, whether European or Indian, official or non-official, will believe in the absolute sincerity of these loyal professions, since some at least, if not all, of the leading signatories have been notoriously identified with the anti-partition and boycott agitation, out of which the present troubles have arisen. They are not the real leaders of public opinion in Bengal, and the Government may, ostrich-like, deceive themselves by the creations of their own brain or imagination, and take refuge behind the hollow assurance of loyalty of a few scores of men whose influence in the country is not what it might otherwise have been; but the people at large will take no notice of it. "The main object of the Government evidently is to kill the boycott by this move. But we know the strength of the movement too well and intimately to apprehend any harm to it from this puppet dance of the Bengal zamindars. Where Gurkhas and regulation *lathies*, executive lawlessness, and Muhammadan *gundaim* have failed, this appeal is not likely to succeed."

NEW INDIA.
16th August 1907.

1319. The *Musselman*, enlarging on the existing antipathy between the Hindu and Muhammadan communities and its

Communal antipathy.

damaging effect on Indian nationalism, urges the necessity of mutual co-operation between the two communities, without which the salvation of India cannot be brought about.

MUSSALMAN,
16th August 1907.

1320. The *Musalman* finds that though Anglo-Indians pretend to show

The ruling nation's nervousness.

that they do not care for the economic and political movements inaugurated in the country, they unconsciously reveal their nervousness and mental attitude. Anglo-Indian papers assert that the boycott is a farce and the movement a failure, and yet European District Magistrates and District Superintendents of Police have taken upon themselves the task of actually picketing and canvassing for Liverpool salt and Manchester cloths. Then, there is the threat of France joining forces with England in the event of India rising. The guilty mind is always suspicious, and it is their guilty conscience that makes Anglo-Indians find mares' nests in all economic and political propaganda.

MUSSALMAN,
16th August 1907.

1321. Referring to the nationalist movement in Egypt and India, the

The nationalist movement in Egypt and India.

Indian Mirror remarks that the great defect of British statesmanship in these days is that it pays no heed to the lessons of history. Imperialism, which runs counter to all the great traditions of the British love of freedom, has been the source of infinite evil to the British Empire. The nationalist movement, both in India and Egypt, has been marked by a certain amount of popular ebullition, perhaps not altogether of a healthy kind; but in spite of that, "if Englishmen were fully alive to the best interests of civilisation, they would rejoice to see the assertion of nationalism in every country and that nations were awakening to the necessity of developing their national aspirations, their sense of self-respect, and were seeking to make some progress towards independence."

INDIAN MIRROR,
24th August 1907.

BANDE MATARAM,
23rd August 1907.

1822. Commenting on the necessity for organization as the only effective way to meet the bureaucratic policy of repression, *Bande Mataram* is of opinion that if the nation is to rise it must rise altogether, the illiterate classes as well as the literate classes, and this can only happen if they get accustomed to work side by side, on equal democratic terms, for the same cause. The talk of deliberation and administration can best be done by educated men, but work which the illiterate are fit for, they should not be denied. All the necessary conditions for a successful development of real local self-government on national lines will thus be provided for.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 24th August 1907.

F. N. WARDEN,
Persl. Asst. to the Inspr.-Genl. of Police, L. P.